

THE SABBATH RECORDER.

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In the Shadow of the Beeches.

BY MADISON CAWEIN.

IN the shadow of the beeches,
Where the many wild flowers bloom;
Where the leafy silence pleaches
Green a roof of cool perfume,
Have you felt an awe imperious
As when, in a church, mysterious
Windows fill with God the gloom?

In the shadow of the beeches
Where the rock-ledged waters flow;
Where the sun's white splendor bleaches
Every wave to foaming snow,
Have you felt a music solemn
As when minster arch and column
Echo organ-worship low?

In the shadow of the beeches
Where the light and shade are blent,
Where the forest bird beseeches,
And the wild is sweet with scent—
Is it joy or melancholy
That o'erwhelms us partly, wholly
To our spirit's betterment?

In the shadow of the beeches
Lay me where no eye perceives;
Where—like some great arm that reaches
Gently as a love that grieves—
One gnarled root may clasp me kindly,
While the long years, working blindly,
Slowly change my dust to leaves.

—The Independent.

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The Sabbath Recorder.

A. H. LEWIS, D. D., Editor.
J. P. MOSHER, Business Manager.

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THERE is an old German adage inscribed upon a key, "If I rest, I rust." This adage contains excellent suggestions for people who are troubled with laziness. Even people who are active in given directions may be instructed by this adage against the danger of allowing unused faculties to deteriorate through inaction. Industry and work are great virtues, but they must be guided by wisdom in order to avoid becoming vices. On the other hand, mental and spiritual activity may go forward at their best, when some forms of physical activity are demanded at the same time. It is in this direction that the average man may learn wisdom and gain much that is valuable. The separation which is possible between mental and spiritual activity, and our physical surroundings, enables us to gain much that is best in intellectual and spiritual matters, without regard to physical occupation or bodily surroundings. It is true that, as eternal vigilance is the price of liberty, so labor, constant and well-directed, is the secret of final success in all things physical, intellectual and spiritual. Be especially careful that your spiritual powers and your religious tendencies do not sadly prove the truth of the German adage, "If I rest, I rust."

AMONG the most foolish things, at foolish entertainments, is a "grab-bag." Into this men are asked to thrust their hands, gathering something, without knowing what, and often caring less than they know. Some men treat this world as though it were a great grab-bag, out of which they are to gain what they can in a helter-skelter, ignorant way. Such half purposeless and methodless lives are always failing. We get back from life according to what we put into it. He who gives well-spent time, earnest efforts, noble purposes and high endeavor, will get back from life much of the same kind. He who brings to life misspent days, botched and unfinished work, and lost opportunities; whose efforts are always like an old shoe, "down at the heel," insures corresponding failure. This latter class of people are likely to be the great complainers. They are like selfish men at a foolish entertainment who want to get a dollar's worth out of the grab-bag for a nickle. Go thou and do differently.

IF any of our readers have so far misunderstood the character of our Hebrew citizens as to attribute to them only the desire for money-making, we counsel them to read with care "The Opportunity of the Jew," found in another column. Any Christian journal might be proud to be known as the author of such an appeal as appears in the *Jewish Exponent* of April 26.

THE POWER OF THE OLD TESTAMENT SCRIPTURES.

The history of the world shows that no book has influenced men in matters of righteousness and purity of living so much as the Old Testament Scriptures. Even Modern Judaism, with all its drifting away from the highest standards of the ancient faith, is still pervaded by the leading element of the Old Testament, which is ethical. It is ethical,

not only in an ordinary sense, but divinely ethical. It is pervaded, most of all, by a sense of the duties and obligations which men owe to God. The clearness with which this divine ethicalness is set forth is like the brightness of sunlight and the authority of command. The thunders which attended the reception of the law on Sinai were fit representative of the authority with which the Old Testament speaks to the souls of men. Other ancient Scriptures and sacred books are more metaphysical, deal more with theories and dreams. But the Hebrew prophets speak with a voice which moves men mightily toward right doing. They were men whose souls were wedded to what was right, and who rejoiced to recognize that sense of divine authority which is the source of all true ethics. When these men condemned sin, it was with that unsparingness which is characteristic of truth and with such unshrinkingness as is known to them who are in close touch with God. That sense of moral indignation which pervades the ancient Scriptures has nothing of petty hatred or of complaining in it. It is rather like the healing touch of the surgeon's knife which cuts deeply that life may be made the more secure.

Our age, so lawless and so inclined to disregard authority, shrinks from the clear-cut commands which pervade the Old Testament, not only in the Ten Commandments, but wherever ethical questions are touched. Wash you, make you clean, put away evil, learn to do well. These are specimen voices from the Old Testament. They are vigorous with authority, filled with the conception of duty, and sweep the willing soul into paths of obedience and righteousness. When there is need for condemnation, whether it be the condemnation of king or peasant, the prophetic word flashes forth like lightning on wicked souls. When there is need for uplifting, it falls like dew on the mown grass, giving life to the contrite heart and the cleansed spirit. The world has waited in vain, and they who reject the Old Testament will still wait in vain for anything which can equal its teachings touching that which is right, and that which pertains to righteousness. The Hebrews of today show the saving power of this ethical sense, in that, after thousands of years, they are still strong in their loyalty to Jehovah and their regard for that which is right; and it is a sad commentary upon their history and the effect of their mingling with Christians, that those who have lost the high sense of ethical duty which characterized the ancient people, have most nearly thrown aside as of little or no account the Scriptures, out of which all systems of ethics, Hebrew or Christian, have sprung.

HARMONIZING THE ACCOUNTS OF CHRIST'S RESURRECTION.

Since the Protestant movement began, frequent efforts have been made to harmonize various statements in the Gospels, including those concerning the time of Christ's resurrection. Previous to the Protestant movement, for a thousand years at least, Roman Catholic tradition has been accepted without regard to apparent or actual discrepancies. But since Protestantism attempted to throw aside Romish authority, efforts at harmony were made necessary. The best investigators have given up all hope of securing absolute harmony. Alford, Greek Testament, (four volume edition of Lee and Shepherd, Boston),

speaking of the want of harmony between Matt. 28: 1-10; Mark 16: 1-8; Luke 24: 1-12; John 20: 1-10 says:

The independence and distinctness of the four narratives in this part have never been questioned, and indeed herein lie its principal difficulties. With regard to them, I refer to what I have said in the Prolegomena, that *supposing us to be acquainted with every thing said and done in its order and exactness; we should doubtless be able to reconcile, or account for, the present forms of the narratives; but not having this key to the harmonizing of them, all attempts to do so in minute particulars must be full of arbitrary assumptions, and carry no certainty with them.* And I may remark, that *of all harmonies, those of the incidents of these chapters are to me the most unsatisfactory.* Giving their compilers all credit for the best intentions, I confess they seem to me to *weaken* instead of strengthening the evidence, which now rests (speaking merely *objectively*) on the unexceptionable testimony of three independent narrators, and of one, who besides was an eye-witness of much that happened. If we are to compare the four, and ask which is to be taken as most nearly reporting the *exact* words and incidents, on this there can I think be no doubt. On internal as well as external ground, *that of John takes the highest place; but not, of course, to the exclusion of those parts of the narrative which he does not touch.* The *improbability* that the Evangelists had seen one another's accounts, becomes, in *this part of their Gospels, an impossibility.* Here and there we discern traces of a common narration as the ground of their reports, as *e. g.*, Matt. vv. 5-8; Mark vv. 5-8, but even these are very few. As I have abandoned all idea of harmonizing throughout, I will beg the student to compare carefully the notes on the other Gospels. 1. *οπε δε σαβ* not, "at the end of the week." The words *σαββατων* and *μικρ σαββ*, are opposed, both being *days.*

AT THE END OF THE SABBATH. There is some little difficulty here, because the end of the Sabbath (and of the week) was at *sunset the night before.* It is hardly to be supposed that St. Matthew means the *evening* of the Sabbath, though *επεφωσκει* is used of the day beginning at sunset. (Luke 23: 54, and note.) It is best to interpret a doubtful expression in unison with the other testimonies, and to suppose that here both the *day* and the *breaking of the day*, are taken in their *natural*, not in their *Jewish* sense.

On Luke 23: 54, Alford says:

επεφωσκειν, *drew on*, a *natural* word, used of the *conventional* (Jewish) day beginning at sunset. There is no reference to the lighting of candles in the evening, or on the Sabbath. Lightfoot (in loc.) has shown that such use of the word was common among the Jews who called the evening (the beginning) of a day "light."

The italics in the above are Alford's. His scholarship is far better than his effort to make Matthew's account harmonize with the popular tradition. His words as a scholar forbid his conclusion that it is probably best to suppose that Matthew intended to say what he did not say, while his recognition of the meaning of *επεφωσκειν* accords with the Revised Version of Matt. 28: 1. There is nothing doubtful in the meaning of Matthew when he is allowed to say what he does say.

Within the last thirty years, or so, beginning with the Bible Union Translation of the New Testament, and ending with the late Revised Version, the best Greek scholarship of the century has settled the question that the visit to the sepulchre recorded by Matthew occurred before sunset on the Sabbath, at which time the sepulchre was empty. No effort to harmonize the various statements can claim attention, at the present time, which ignores this important and latest translation of Matt. 28: 1. The main difficulty comes because men insist on harmonizing the gospels with the Catholic tradition of the resurrection on Sunday morning and the burial on Friday afternoon; while harmony is secured if two visits are recognized.

This much is said for the benefit of those who wish to pursue further investigations along these lines. So far as the RECORDER is

concerned, we are compelled to the opinion that it is not in the interest of the truth for which the RECORDER stands to devote time and space in support of the popular theory, because we believe that theory to be out of accord with the actual facts stated in the New Testament. But the matter has a much wider application. For the last three hundred years the religious duty to observe Sunday, rather than the Sabbath, has been predicated on the claim that Christ rose on Sunday morning: and while we know of no advocate of the fact that Christ rose before the Sabbath closed, who draws from that fact any reason for the observance of the Sabbath, nevertheless, a recognition of that fact removes the main corner-stone from underneath the religious obligations, which, it is claimed, rest upon all Christians to observe Sunday instead of the Sabbath. It does not help the matter to say that there is no logical connection between Christ's resurrection and Sunday-observance. This is true so far as the logic of the situation is concerned; but, in spite of this, sustained by tradition, that claim has been made the chief reason for the religious observance of Sunday.

Under these circumstances the question becomes a very practical one to any Seventh-day Baptist who is asked to leave the Sabbath, and to observe Sunday, because of a supposed obligation arising from the resurrection of Christ. The RECORDER has not a few readers, especially among lone Sabbath-keepers, who are thus appealed to, frequently and earnestly. If the RECORDER spends time to prove that this corner-stone of Sunday-observance is correct, it is, to say the least, adding force to the pleadings of those who ask Sabbath-keepers to cast the Sabbath aside for Sunday upon the popular plea of Christ's resurrection.

For many reasons the RECORDER would feel justified in extending its defense of the fact that Christ rose before the Sabbath closed, because such an objection to the popular theory is entitled to a more frequent hearing than is the popular theory, the arguments in favor of which can be found in all literature which is opposed to Sabbath-keeping. But we deem it better that investigation be pursued in the calmness and quietude of personal study at home, rather than by discussion and debate in these columns. Having granted space, lately, to two articles in favor of the popular theory, and two against it, we deem it best, unless new occasion should arise, to ask our correspondents to confine their investigations to the quiet of their own libraries, rather than to seek repeated discussion in the columns of the RECORDER. But since the literature in favor of the popular theory abounds on every hand, we call the attention of those interested to the "Sabbath Commentary" of the late Rev. James Bailey; to "Biblical Teachings," etc., published at this office; and to similar literature in the writings of the late Nathan Wardner, D. D., the late C. D. Potter, M. D., the late Wm. M. Jones, D. D., and others. We shall also be glad to send to any one requesting it one or more copies of a tract published at this office, entitled, "The Time of Christ's Resurrection and the Observance of Sunday."

The RECORDER desires to place every safeguard possible around the hearts and lives of those readers, who, for any reason, are assailed with the temptation to cease Sab-

bath-observance. Some, at least, would be more strongly inclined to accept Sunday if they could find religious grounds for so doing, and we do not believe that the popular theory that Christ rose on Sunday can be defended by Seventh-day Baptists without adding weight in favor of Sunday, in the minds of the tempted and wavering; although those making such defense do not intend such results. The relation of Sunday-observance to the time of Christ's resurrection has such a place in the history of the Sunday question that such a result is unavoidable; for this reason, if no other, the matter is more than one of personal opinion; and since the verdict of Greek scholars as expressed in the Revised Version of Matt. 28: 1, and the discussion of that verse by Professor Thayer in his Greek Lexicon of the New Testament, the matter is greater than a difference of opinion between Greek scholars among Seventh-day Baptists.

While seeking to defend what we believe to be true, in all things, and recognizing that we are under highest obligations to guard with jealous care the interests for which Seventh-day Baptists stand, the RECORDER aims to exemplify and teach the truth that even the widest differences of opinion should be held without the loss of that sympathy and communion which Christ-like charity and brotherhood demand.

RELIGIOUS RIGHTS OF SABBATH-KEEPERS.

The *Boston Post*, of Monday, April 22, 1901, referring to the passage of the Borofsky Bill by the Lower House of the Massachusetts Legislature, which allows Sabbath-keepers to keep open their places of business on Sunday, says that this fact has aroused the clergymen of Chelsea to prompt action against the bill. These clergymen are circulating petitions, especially in the stores of those tradesmen who are not Jews, urging the Hon. Willard Howland, Senator from that district, to secure the defeat of the bill in the Senate. One argument used by these reverend gentlemen is, that such a law would bring Hebrew traders "into unfair competition with Gentile merchants, and that it would make the wishes of the majority subservient to those of the minority." This argument reveals the true animus of the opposition to the bill. It is in keeping with the centuries-old hatred of the Jew, because his success in business has been greater than that of his competitors. But what shall be said of the doctrine of religious freedom as held by these clergymen of Chelsea? Have the devout Jew and the Sabbath-keeping Christian no rights which the devout clergymen of Chelsea are bound to respect, when they seek the privilege of attending to legitimate business on Sunday, because of conscientious regard for the Sabbath according to the law of God? Will such disregard of the first principles of religious toleration and religious rights draw the Hebrews of Boston into closer sympathy with the religion of Christ? When the majority of the people in Boston shall be Roman Catholics, rather than Protestants—a state of things which 1925 A. D. is quite likely to see—will these same Protestant clergymen bow quietly to such legislation as will permit the majority to take away some of their cherished rights? Few things in the religious history of Boston are more worthy of condemnation than this action on the part of the clergymen of Chelsea.

Exemptions like those proposed in the Borofsky Bill are not the highest type of legislation concerning the Sabbath question. They should be objected to on the same ground that the average Sunday law should be opposed, that is, because they are, at the bottom, religious, and they make exemptions and distinctions on purely religious grounds. For example, the text of this bill is as follows:

Whoever conscientiously believes that the seventh day of the week, or the period from sundown on Friday night to sundown on Saturday night, ought to be observed as the Sabbath, and actually refrains from secular business and labor during that day or period, or whoever having such belief actually refrains from keeping open his shop, warehouse, or workhouse during that day or period, and has filed with the clerk of the city or town wherein he intends to keep open his shop, warehouse, or workhouse on the Lord's-day, a certificate setting forth such intention, his name, the purpose for which he intends to keep open his shop, warehouse, or workhouse, and the place where the same is located, giving the street and number when practicable, shall not be liable to the penalties of this section for performing secular business and labor on the Lord's-day, if he does not disturb or interfere with any other person, nor for keeping open his shop, warehouse, or workhouse at such place on the Lord's-day, if he does not disturb or interfere with any other person.

The original exemption in the law of Massachusetts (Section 13, chapter 98, General Statutes of Massachusetts) is of the same nature, and because this exemption has been interpreted by the courts so as to prohibit the keeping open of stores, etc., the new bill has been introduced, hoping to overcome the intolerance which the majority has exhibited hitherto.

But the fact that this bill is not all it ought to be does not relieve those who are opposing it from the charge of intolerance, and of disregard for the religious and civil rights of those who do not happen to agree with the majority. The difficulty lies in the genius of all legislation akin to the ordinary Sunday law. It is at heart religious, and only religious. The evasions which are involved in the plea of a "Civil Sabbath," in order to escape the real facts in the case, emphasize the necessity of an entirely new system of legislation. The whole question should be divested of its religious character. If any law is to be made it should grant the privilege of one day of rest in the week to all employees, but not upon religious considerations. No man should be compelled to rest when he does not wish to, as he should not be compelled to work every day in the week if he does not desire to.

We trust that all these efforts toward adjustment will finally secure a desirable basis for legislation, if, with the higher civilization and the broader religious ideas which ought to prevail, any legislation shall be found necessary.

RUSSIAN CIVILIZATION.

The RECORDER has already suggested that Russia and the United States are likely to be chief competitors in the commerce of the Eastern World, if not in other matters. Our knowledge of Russia and its people is limited and imperfect. We know fairly well concerning the countries of Europe, less of the countries of Asia, and still less of that mighty empire, called Russia. But the United States is firmly established in the Orient, and we are enlarging our field of influence in China, so that our civilization and the civilization of Russia must henceforth face each other.

Greater contrast can scarcely be than that

which marks the difference between the two nations. Ours is the freest republic in the world. Russia is the most absolute monarchy. Our government represents the essential elements of democracy. Russia is autocratic to the last degree. Our government recognizes all religions. Russia has a dominating state religion, whose faith and forms of worship are fixed by civil law. In America, property is held almost wholly in severalty, and individual ownership is carefully protected. Russia has much that is communistic, and its lands are given out by lot at stated intervals. The substance of common law in America finds its source in Roman law, modified by the traditions of Anglo-Saxon and English-speaking races. The spirit of Russia, from ancient times, has been in some sense opposed to Roman and Anglo-Saxon civilization. It is, therefore, evident that in the new relations which must come between Russia and the United States, many problems and possibly many struggles for the ascendancy of ideas must ensue.

And yet, in some points, these two great nations are not so far apart as they seem. The absolute monarchy which Russia represents to-day was founded by Peter the Great, on the ruins of an ancient republic. Many traces of that ancient democracy are found in the Russian of the present time. Prof. Wright, an account of whose extended travels in Asiatic Russia has lately appeared in a leading magazine, speaks in high praise of the genuine, simple and devout Christian character of the average Russian. Russian universities are not only seats of learning, but hot-beds of revolutionary thought, with tendencies toward Democracy, as is shown by the late troubles with thousands of students in these universities. The contest between the university students and the Czar is already attracting world-wide attention in educational circles.

The Russian character presents a strange combination of the hard, practical, realistic and aggressive Yankee with the dreamy and long suffering Oriental. This fact may enable the great Northern Empire to be a sort of mediator between the stagnation of the East and the pushing radicalism of the West. China on the one hand, and the United States on the other, represent these two extremes, and it is not impossible that Russia, coalescing to some extent with China, and harmonizing while coming in contact with the United States, may become a more powerful factor in the future history of civilization than either the Russian or the American has yet dreamed.

CORRECTION.

The paper entitled "That Upper Room," which was published in the RECORDER of April 22, page 250, should have been credited to W. F. Church, M. D., of Chicago, rather than Mrs. W. F. Church. Our readers know that Mrs. Church wields a facile pen, and in the absence of definite knowledge concerning the paper, the RECORDER attributed to his wife what belonged to Doctor Church himself, which fact we hasten to set right in this way. If the Doctor will forgive us, we shall be glad to welcome his next paper, at an early date.

TAKE care of your life; the Lord will take care of your death.—*Whitefield.*

THE CHURCH, THE BODY OF CHRIST.

In a very true sense there has never been a time since the earliest ages when there has not existed in the earth the church, for Christ, the head of the church, is a king over men, and there cannot be a king without subjects. In the twenty-sixth chapter of Leviticus, right after the command, "ye shall keep my sabbaths, and reverence my sanctuary," blessings are promised that will follow upon walking in the divine statutes and upon the keeping of the commandments of God. The crowning blessing is to be that God will set his tabernacle among his people, that he will walk among them, and be their God. Clearly the teaching is here—the same with the Jewish doctrine of the Shekinah—as Paul expresses it in 2 Cor. 6: 16, "Ye are the temple of the living God." That which differentiates the church of the Lord Jesus from every other organization among men is that it is a living organism permeated and controlled—in so far as God's people are willing to be controlled—by the living, moving, Spirit of God.

Said Jesus in the inimitable discourses of the evangelist John, "And there shall be one flock [not fold], and one shepherd." John 10: 16. The prophet Ezekiel taught often in parables. One of the most beautiful of the passages in the writings of that prophet is the one in which he arraigns the spiritual leaders of his nation, classing them under the similitude of shepherds. Ezek. 34. They had been selfish, had ministered to themselves rather than that they had fed the flock; had scattered the sheep, and these fed upon the mountains with none to seek after them. Then it was that God would be their shepherd, would search for his flock, delivering them out of the mouth of their enemies, and David should be the prince over them. This prophecy is meeting with its fulfillment in the evolution of the years. Christ, the glorious and beneficent Shepherd, in and through his church is seeking after the lost and is gathering mankind into the one flock, safe under divine protection, and where they are ministered unto by the angels of God, yes, by the invisible angels and also by the true-hearted under-shepherds, as the pastors of the seven churches of Asia were denominated by the Lord himself.

In one of the liturgical prayers of the first temple, Psa. 80, the theocratic people are not only likened to a flock, but at the same time to a vine which God had taken out of Egypt and planted upon the hills and in the valleys of Palestine. So mightily had this vine thrived that its branches extended not only to the sea on the west, but also to the river Euphrates. So important was the idea that Israel was God's vine considered that a massive golden vine was kept in the second temple, suspended over the two-leaved door of the sanctuary, and in full view of worshipers in the courts below. Jesus and his disciples must often have seen it. So has Jesus declared himself to be the vine. "I am the vine, ye are the branches." John 15: 5. Similarly the apostle takes up the thought and declares that the church is the body of Christ. Christ is the head. All we who truly belong to that church are members. Inasmuch, then, that we are the members of Christ, how important it is that every day we abide in him, for apart from him we can do nothing! As the dissevered member cannot be animated by

the soul that dwells within the human body, it must abide in the body; it must constitute a part of it; so must we abide in Christ if we shall live by him and live and move and have our being in the highest sense in God. So ought we to cherish very highly our church relations, to be living members of the living and true church of Christ, and to know that our own highest welfare is imperiled if we are not, as well as our usefulness as workers for others. Isolated Sabbath-keepers should cherish as exceedingly precious their connection with the home church. Although unable to be present oftentimes in the assemblies for worship and for prayer, the bond that holds them to the assemblies of God's saints should be accounted the most sacred, and an active interest should at all times be taken in the home church, for the church is the body of Christ and all we are his members.

For this cause, also, we should cherish as exceedingly precious our privileges of communion at the Lord's Supper. Personally, I do not think that it is right to commune with other Christians unless we are in full fellowship with them on essential points of doctrine, and certainly the Sabbath is such an essential doctrine, essential to obedience, and who can say that it is not essential to salvation if sinned against in self-will and obduracy of heart and in the full light of knowledge and conviction? Such sinning is to shut the eyes to glorious, radiant light and to go deep down into black, outer darkness.

But to return to the subject of the communion. Never should a communion be missed when an opportunity is offered. To be deprived of such opportunities is to be in position very much as David was when banished from God's house. Partaken of intelligently, with adequate preparation, and with a heart glowing with love to God for his inestimable gift to man in the person of his dear Son, our Saviour, it will prove to be to us the very bread of heaven, the hidden manna enlightening our eyes so that there will be conferred upon us heavenly intelligence, and our souls in the meanwhile shall derive all manner of consolation in the wounds of Christ.

But not only ought we to abide in Christ because we are his members and members of his glorious body—such is absolutely essential if we shall at all live; but also, inasmuch as we are the temples for his indwelling, he must abide in us. This he is willing to do if we abide in him, if we do not depart from his love, and if we just let him abide in us. It is by this means that God is the God of his people, that he walks and in the best sense lives among men. The radiant glory of his presence becomes visible through us as we transmit that glory and men are drawn to him. Church membership should be cherished by us as synonymous with the highest, most sacred plane of living, as the life of those who walk ever with God, who walk joyfully in the way of his commandments, and who, because of their living faith in the living God and in his mighty working, are faithful in whatever positions they are placed. These will be faithful unto death, and these will inherit the crown of life.

S. S. POWELL.

It is a great matter for a man to learn how to rest himself without being idle, and to make his necessary repose subservient to the glory of God.—*Quesnel.*

NEWS OF THE WEEK.

President McKinley, Mrs. McKinley, and a group of friends including several members of the President's Cabinet, started from Washington on the 29th of April, for a trip of ten thousand miles across the continent and return. The party expect to be gone from Washington about six weeks. One prominent feature connected with the trip will be the launching of the battleship Ohio, at San Francisco. The larger meaning of the trip is that the President may see many places in the country which gave such unqualified approval of his management of national affairs, by his re-election last autumn. The trip will carry him through prominent places in the Southern states, in the West, and Northwest. Rightly conducted, such a trip will be valuable to him and the nation. He will learn more of the people's wishes, and they will become better acquainted with his policy. His reception in the Southern states has been extremely cordial, and his public addresses at various points have been timely and of such a nature as to strengthen good feeling between the President and that portion of the United States.

The Commissioners from Cuba seem to have reached important conclusions looking toward harmony in the future between the United States and that island. They started on their return voyage May 1, and on leaving expressed great pleasure at the treatment they had received; everything indicates that much good will come from their visit.

During the week past, Mr. J. Pierpont Morgan, who is now in London, has made heavy purchases of the stock of the Leyland Company, which indicates his purpose to carry a prominent shipping interest now represented in London over into the hands of American capitalists. The movement has made considerable stir in shipping circles in Great Britain.

The stock market of New York has been bounding again during the week. On the last day of April the sale of shares reached three and one-half million.

The Pan-American Exposition of Buffalo was opened on the 2d of May. On the day of opening, a meeting was held by the clergymen of Buffalo, and it was decided to prevent the opening of the Exposition on Sunday, provided an injunction could be secured from the courts. Rev. O. V. Gifford, of the Delaware Avenue Baptist church, Buffalo, and Dr. J. W. Hathaway, of the American Sabbath Union, New York, were appointed a committee to secure legal counsel concerning such an injunction. Evidently the friends of Sunday do not trust to petitions and remonstrances. If a legal battle over the question takes place, it will be likely to result in some new and far-reaching decisions from the higher courts, touching Sunday laws.

The surrender of leaders who have been engaged in the insurrection in the Philippines goes steadily forward. One of the more prominent ones of the last week was that of Gen. Tinio, who surrendered on the 20th of April.

It was reported on May 2 that the Committee on Indemnity at Peking, China, has decided in favor of exacting a gross sum of \$263,000,000. How this is to be divided among the Powers or by what method the indemnity shall be raised is not yet reported.

THE OPPORTUNITY OF THE JEW.

The Jew is not content forever to follow in the wake of others. He aspires to leadership. An opportunity to forge ahead is now open to him, and to make the world, and especially America, his eternal debtor.

For fifty years the representative American Jew of the day has devoted himself with considerable zeal and ability to the acquirement of wealth. His natural thriftiness and all the powerful influences around him urged him in that pursuit. Originally one and not the most important of many ambitions, it rapidly gained a commanding place. Many Jews have to-day acquired a considerable competency, and a few have attained to great wealth.

They have given this ambition full scope, and have realized to a considerable extent its possibilities, and are now in a position to know what it has yielded them.

Some it has intoxicated, and they are hopeless money inebriates. With these we have not here to deal. But to the sober, self-respecting, self-restraining Jew with wealth the question must inevitably present itself, "Has it brought what it promised?" "Am I satisfied with the result?"

Has it brought social entree where most desired, affection true and unselfish where most needed? Has it sweetened domestic life, brought purity, morality and refinement into the home? Has it invested sons and daughters with strength for the battle of life; power to resist temptation and sterling capacity to hold their own and turn their way howsoever circumstanced? Has it been able to banish gloom and misery; or if not, when sorrow came has it supplied the staying forces to meet it firmly and to survive it nobly, with greater strength as a result of the strain? If it has not, cannot do these things, certainly its power has marked limitations. These are, of the realities of life, the most precious, and no reasonable being would sacrifice them to attain other less important results.

The Jew is sane. He has tried what wealth can do. He knows its possibilities and its temptations. There are higher possibilities for him and larger opportunities here than wealth can give. He sees that. He sees it before any one else sees it. The American people are yet money mad. Great combinations of trade, greater extent of land, greater accumulations of material possessions, these are yet the ruling passions. The Jew knows where this inordinate passion leads, where all inordinate passions lead, and he stops in time.

What a superb figure the Jew will be if, with his shrewdness and sagacity, he places principle above interest; the pure life, unwavering integrity, wisdom, truth, honor and the spiritual life above material possessions. He is no mere dreamer, no speculative idealist; he knows the realities of life, and knowing them places the true estimate upon their respective values. Such an example, brilliantly displayed, would have an enormous influence for good. It would make the name of Jew synonymous with the noblest manhood and purest, fairest womanhood. It would save the Jew, and none the less the nation. He is the best equipped for such a role. His religion, his heritage, his optimism, his destiny all most forcibly invite to such a course. Not all can have the

sturdiness, the self-reliance and the initiative to enter upon this high engagement, but the bone and sinew of the Jewish people, the remnant untainted and uncorrupted, have still the energy that can make it possible. It is the Jew's great opportunity. Will he embrace it?—*The Jewish Exponent*.

A BLIND MOOSE.

From the region north of Duluth, Minn., comes the story of a blind moose living there in the woods. Last fall some hunter shot at this moose, but instead of killing him only blinded him. Woodsmen who have had opportunities to watch the animal more or less have become much interested in him.

Moose form so-called yards in winter in places where there is abundant brush. When the feed about one yard is exhausted they make another some distance away, and there they travel in circles as before, eating the small trees and branches clean of tips and buds. If alone and forced to shift for himself a blind moose would die of starvation. But this blind moose has been cared for by one of his younger mates. This younger moose is the guide and protector of the blind one. One day he was seen to lead his companion to the best bushes about the yard. The blind moose has developed a wonderful sense of smell. Even the slightest breeze seems to carry to his sharp nose knowledge of the presence of a man, and he will charge up the wind at once. It is easy to keep from him, for once the scent cannot help him he loses all trace of his enemy and wanders aimlessly about, bumping against trees and stumbling over obstacles. From these the young moose rescues him and leads him back to the well-beaten yard, where the two seem to live in solitude. Moose are gregarious animals, and that these two live thus alone, the younger one preferring the society of an old, blind one to that of the herd, while the herd has dropped them both, is quite remarkable.—*The Watchman*.

NEGRO COLONISTS IN AFRICA.

Four colored men who a short time ago sailed from New York for Africa constitute a unique contribution of the United States toward the higher development of the Dark Continent. These young men are from the Tuskegee Industrial Institute, and are the product of Booker T. Washington's devotion to the cause of his fellow-Negroes. They are on their way to a colony called Togo, on the West coast of Africa, north of the coast of Guinea, between Dahomey and Ashantee. It is a significant illustration of the revenges of time that these four Negroes, whose ancestors were slaves, are to labor in that part of Africa from which the largest number of slaves were taken for the American market. They have gone to Africa under the auspices of the German government to instruct the natives of the German colony in cotton-raising and general agriculture. Ten bushels of cotton seed, a cotton gin, a lumber wagon, a stock of vegetable seeds, and a full outfit of agricultural tools are part of their equipment. It is natural that the work of these four men should be watched with vigilance and solicitude by many people, since the expedition is not only the most important step in the development of the cotton industry since Whitney invented the cotton gin, but the presence of these men among the natives, who will gradually become acquainted with their history, cannot but have an uplifting influence upon them, especially when they learn that their instructors are but a generation from slavery.—*The Chautauquan*.

Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

EVANGELIST J. G. BURDICK has closed his labors at Lick Run, and is now holding meetings on Buckeye Run, W. Va. The weather was very stormy, mud deep, roads almost impassable, so that he had to adjourn the meetings until the weather and going were better. The interest was good and increasing.

MRS. M. G. TOWNSEND, last heard from, was holding meetings with the Rock River, Wis., church. There was a growing interest in the meetings. Probably bad weather and roads have interrupted her work there.

THE sessions of our Associations will soon be at hand. It is hoped that the committees having in hand the arranging of the exercises and services of these meetings have so planned and arranged that they shall not be a mere usual routine of our Associational gatherings, but meetings of deep interest and power. They should be made a spiritual rally and uplift in all the churches and places where they are held. The delegates from Sister Associations; the delegates and visiting brethren and sisters from the churches, and representatives from our Societies should come to these convocations with just that spirit and purpose. Let us go to these meetings so filled by the Holy Spirit, so prayerful, earnest and devout, so full of work that, under the blessing of God, there shall be left behind a great and continued blessing upon the churches and the people and some souls with the new joy of salvation.

FROM HORACE STILLMAN.

A year ago the 25th of last November, a little company of believers in our church at Niantic, realizing the importance of more love to Jesus and more power with him and our fellows, resolved that we would ever seek to know what Jesus would do were he in our place, and then follow him in all things. Shortly after this we formulated and had printed a committal and consecration card to be dated, signed and kept by all who were ready to take this consecration act. It read as follows:

MOTTO.

"Follow me and I will make you fishers of men." Matt. 4: 9.

Trusting in Jesus for wisdom to know his will, and power to follow in his footsteps, I now commit my ways to his ways, and accept him for my example in all things as his life is revealed in the Word of God, looking unto him for the fulfillment of his promise to believers. "If ye continue in my word then are ye my disciples indeed and ye shall know the truth and the truth shall make you free."

Date.....

Name.....

Every professor of religion professes to be a follower of Jesus, therefore denominational difference cannot be a valid objection to its signature.

If we all take the Word of God for a revelation of the life of Jesus, we must come into a closer unity of the faith as we partake of his spirit and follow his example. The unconverted who thus commit themselves to follow Jesus will soon be ready to follow him in the gospel ordinances. It will be a basis on which we can unite with every Christian who has committed himself to the same purpose, as everyone will seek to know what Jesus taught and did.

As we study the Word that Jesus has bidden us to search, it will become more and more precious to us, and we will want everybody to become more and more acquainted with the letter and spirit of its teaching, and we shall then realize the blessedness of sitting at the feet of Jesus, and he will open up to us the Scriptures by the Holy Spirit. We have found in this a fountain of joy, or the well of living water that is springing up into everlasting life. Doors are opening all around us to carry the message of salvation that Jesus gives to the lost, and to study the life of Jesus with other professed Christians of different denominations. God has truly set before us an open door that no man can shut, and we have his blessed promise, "Lo I am with you always, even to the end of the world."

Niantic, R. I., April 16, 1901.

FROM F. J. BAKKER.

Now, while I give you again a quarterly report of my work, I think it would be fit to tell you a little of what we did here on the last Sabbath our Jacob was with us. On the morning—it was the 16th day of March—we had our usual meeting. Some of our friends were with us, two of Amsterdam, Bro. A. Bakker and his wife, one sister of Haarlem, and one of Zealand. We had a good, interesting and blessed meeting. I had chosen a word from 2 Cor. 5: 6. "Therefore we are always confident." (In our Bible it is more like this, "Therefore we are always of good cheer;") or so as the Revised Version, "Being therefore always of good courage." In the afternoon at 3 o'clock we had first a prayer-meeting at our home, and afterward we had tea with some refreshments. This meeting was also very good; many prayers were sent up to the throne of grace, and good words of courage and comfort were spoken. It was past 6 o'clock when we closed. And I can tell you our faith in the ever true and everlasting promises of God was more strengthened after this meeting. On Wednesday, March 20, he did leave us. The moment to say "good-bye" or "farewell," was not easy to us, not even for him; but we, and I think also he, could be comforted with this: "He went to a good work, not to go and make money or seek after riches, but to work for our great, blessed Master." And so we could be easy and at peace not only, but we could in all and every way commit him to the leading and keeping of God's providence, wherever his pathway goes. To-day, a week ago, we had a letter from him out of Southampton, England, which port he left on the 23d of March, in the steamship "Garth Castle." They hoped to be in a week or so, D. V., at Las Palmas, and in three weeks at Cape Town. We hope to hear from him again in a few days. May our God protect him.

My usual work for the quarter I have done uninterrupted. Thanks be for all this to the goodness and grace of our merciful God. To be always in a state of good health is much more than one can tell. How often we do neglect to see the goodness of God, even in little things, but when we see it and take it to our heart then we receive a blessing. Our work is mostly sowing the good seed. Sometimes we do see a little token that the work is not in vain. For some time I have had a correspondence with a Hollander who lives in the state of New York. I met him on the wharf of the Holland-American Line here, nearly two years ago, talked with him, and

did give him some tracts and papers and also a *Boodschapper*. After some months he wrote me a short letter wherein he told me he was much pleased with *De Boodschapper* which he received every month, and it did give him a new light on his way. A little after New Years I received again a letter wherein he asked me to send him a book to read, and that it was his purpose to try to serve God. (He was employed by an old farmer of 81 years old, a Scotchman, with his only daughter.) I sent him several books, little papers, and also a few English books to give to his master. A few weeks ago I received again a letter from him, wherein he told of his joy and happiness in the goodness of God, and that he was so thankful he did meet me, and that I spoke to him, and showed him a better way. Before, he drank much beer and whisky, but since he met me he has not drunk a drop, and with the help of God he hopes to keep to it.

In this quarter I made 112 visits and calls; meetings in all, 47. Letters and communications in all, 60—some to Jave, Argentina, Denmark and Germany. Bro. Hart at Harburg was, so his wife wrote me, very ill some weeks ago. I have not heard lately from him. My children's school on the first day of the week goes on still, and my regular work of visiting little ships, distributing papers and tracts in our language, and the *Boodschappers* every month.

ROTTERDAM, Holland.

STORAGE OF LIFE.

Within each ton of coal was stored, long before the creation of man, a definite amount of heat, which by the chemical process of combustion, may be made available for man's use. A barrel of wheat contains a fixed amount of food. Electricity can now be stored and bought and sold in measured quantity.

Each person has a definite amount of stored life, normally equal to about one hundred years; but, in most cases, our ancestors have squandered much that should have come to us, and we ourselves waste not a little that we have actually inherited.

This wasting of our store of life is as serious a thing as it is common. It may be done thoughtlessly or ignorantly, but the waste is just as irretrievable. Tens of thousands of children die annually, and as many more survive, with a sadly wasted vitality, simply because their mothers do not exercise enough care in the matter of food, clothing, pure air and sunshine.

Our schools waste this store by drawing too largely on the brain and nerves of their pupils through the competitive systems, the worry of public examinations; through exacting the same tasks of the bright and of the dull, and through lack of the sanitary condition of the school-rooms.

Some parents allow their children to waste their supply of nervous force by the incessant reading of sensational books, or by frequent attendance at exciting evening parties, and some by not insisting on regular and sufficient sleep.

Women waste it by overwork and worry in their homes, and it is a very rapid waste. Gay young ladies and fast young men waste it at a fearful rate in their rounds of pleasure. Only next is the waste of high-living, conjoined with excessive devotion to business.

Of all the professions, the medical wastes the life-store most rapidly by irregular and broken sleep, night exposure and the constant drain on the sympathies and the nervous system. It seems a pity that those whose great work is to save and prolong the life of others should have to do it at the expense of their own.—*Selected*.

Woman's Work.

MRS. HENRY M. MAXSON, Editor, Plainfield, N. J.

APRIL RAIN.

BY ROBERT LOVEMAN.

It isn't raining rain to me,
It's raining daffodils;
In every dimpled drop I see
Wild flower on the hills.
The clouds of gray engulf the day
And overwhelm the town,—
It isn't raining rain to me,
Its raining roses down.

It isn't raining rain to me,
But fields of clover bloom,
Where any buccaneering bee
May find a bed and room.
A health unto the happy,
A fig for him who frets,—
It isn't raining rain to me,
It's raining violets.

—Harper's Magazine.

THE summer is for the closest possible association with Nature; for the teachings of those simple, every-day truths; those wonderful lessons of life which lie in every wild flower that blooms, in every leaf that grows, in every bird that sings, and in every brook that flows. We leave these lessons unread, and yet within them lies more fascination, more mystery, more marvelous plot, than in the finest romance ever penned.

* * * * *

THE road to happiness and content in summer leads to Nature, for the closer we get to the bosom of Nature the closer we get to real happiness, where everything is God-made, where things are fresh and sweet and pure, and where we live and come in daily contact with things that appeal to our finest and truest and highest impulses.—*Ladies' Home Journal.*

AH FAY.

(Condensed from "The Lady of the Lily Feet.")

Fay was only a laundry boy. He had been something better. He had for one whole year worked as janitor in the mission in Chinatown. He was pretty small to be a janitor, for he was only 12 years old, but he could sweep, and clean windows, and scrub as well as anybody. But his great joy was his Sabbath usefulness. On that day, in his youthful imagination, he was the great factotum of the place. For it was Fay who stood at the door and gravely shook hands with everyone that came in, and who ushered all to their places. It was Fay who looked out for strangers, who reserved the best seats for them, who hung up their hats, who found the hymns for them and pointed out the end at which to begin.

Certainly he was a model for sextons and janitors. But he not only attended to the mechanical part of his duties well, he was also the best exponent of the mission's work that any visitor ever saw, for Fay was a convert from heathenism of whom any church might have been proud.

But Ah Fay did not come to this state of perfection without difficulty. Indeed, no! At the outset, when the missionaries offered him the position of janitor, his uncles objected. Now Fay was only a little Chinese waif whose father was dead and whose mother did not count in the reckoning of the Chinese mind masculine, and Ah Fay was, therefore, an orphan under control of his two uncles. They brought him to America at the age of 9, and he spent two precious years at the public schools. Then he went to work in a restaurant where the pay was fairly large

and the duties were larger. Being only 11 years old, Ah Fay could not endure it and his health began to fail and his cheeks to sink in ominously. Then his uncles took him out and waited for him to get well.

Meanwhile, the missionaries offered him a situation, being strongly attracted by the personality of this black-eyed Confucian. Fay wanted to go, but his uncles forbade him and told him several facts, attested by all the well-informed Chinamen of the colony, viz.:

"That association with the foreign people produced a peculiar madness on the part of the Chinese. That such Chinese invariably forsook the old customs of their ancestors, the true sons of heaven, and forgot their land, the empire of the sun and the most favored of the nations of the earth. Moreover, these ignorant foreigners, as all Chinamen of learning knew, gave the Draught of Folly, a cup of foreign medicine which caused every Chinese to immediately believe all that the foreigner told him so that he became his captive forever."

It was to save their son and nephew from such an abominable fate that they refused to permit him to enter the foreign employ.

To which Ah Fay replied that the work was very respectable, being connected with a school; that the duties were light; that he was a true son of Confucius and could not be influenced by the foreigners' ignorant ideas of religion; that he would never drink any foreign medicine. Thereupon Ah Fay broke the lock of custom and went to the mission.

He stayed a year, and alas for his Confucianism. It faded out like a mist before the shining sun. He drank in foreign ideas with an avidity which astonished the foreigners. He became a devout Christian and his black eyes shone like great stars as he told of his beloved "Jesus-religion." Then came the change. His uncles would endure it no more and Ah Fay was dragged off to their laundry. The missionaries came to see him and begged him to return, but with a grave, patient smile, he said:

"Me workee laundly littee while," and remained under the jurisdiction of his uncles.

Now the brightness left his eyes, and the happy, boyish light-heartedness slowly died out. He sometimes talked with his uncles, long, quiet, earnest talks they were, on his part, but angry and excited on theirs. An old Irish woman, who kept a fish market next door, one day saw them strike him with hot iron, and she gave him some ointment to put on the burn, but he offered no resistance to the violence, and by and by he talked to them again. She often wondered what he found to talk about in that quiet way so long at a time, and why it made his uncles so angry, but he never told her, and not a word of Chinese did she understand.

The blows with the flat-irons were not the only violence that Ah Fay had suffered at the hands of his uncles. When the laundry was closed late at night, and on the particular fast days, the two men stood in the back room and bowed down to their wooden god, and when Ah Fay would not worship with them they dragged him and knocked him down, so that he fell before the idol and lay there for a time unconscious. When he would not place the incense, nor drink the wine, nor offer prayer before the house gods, nor bend in the worship of his ancestor, they beat him, and

one day they cut him with their knives. But he did not die, at least not then.

After this he was violently ill. The old Irish woman came in once and told him to get the doctor, but his uncles despised the American medicine and would have none of it. They brought him herbs from Chinatown and made a tea, but he was too sick to drink it. Then his mind began to wander and their fear of evil spirits returned. Without more ado they took his case in hand. Wong Yo set off fire-crackers in the front and rear of the house to frighten away any demons that might be lurking around, and Hop Hoy burned incense and said prayers to ward off the anger of the gods. When night came and Ah Fay's raving had not yet ceased, they shut the doors and stretched him on the ironing table and tried to find the hole where the demons got in him. Finding none, they determined to make one for them to get out. With a sharp knife they made an incision in his side, and ran in a hollow bamboo stick as an outlet for the tormenting spirits. Poor Ah Fay tossed and groaned under his persecutors' hands, and then lay in a stupor until morning.

But with morning his reason slowly returned. Summoning all his strength, while his uncles slept, he dragged himself to the door. With almost superhuman effort he boarded a passing street car, and sank into a corner, where he quietly fainted away.

In the other end of the car a missionary sat, and he looked up just in time to see Ah Fay's head fall over and his eyes shut in that deadly faint. With a bound he was by his side, trying vainly to restore him. After a time Ah Fay opened his eyes and recognized his old friend.

"Me jus' go home mission to die," he said.

* * * * *

Up the stairs they bore him and laid him on his own white bed in the familiar room. They did all that human power and love and tenderness could do to bring back the ebbing strength, but it was too late. Day by day he slowly, but surely, neared the heavenly home, and as he drew near his tongue was loosed again.

"Me no want go laundly," he said. "But Holy Spirit say go. Many times me pray Jesus, God make me good missionary go back China countlee, but Holy Spirit all time say, 'Go laundly, tell the uncles.' Me no want go, but must go. So me go tell uncles. Me talk, talk, talk evly day. Me too muchee talk, then they hittee me so bad. Me no care, talk jus' same. Now me come back mission littee while. No get well any more. Go home Jesus' house much better. Me so glad."

* * * * *

They buried him among the Christian dead, and upon the white stone was written:

"Greater love hath no man than this, that a man lay down his life for his friends."

Three years later the mission sent out two notable converts as missionaries to China. They had been redeemed from the deepest heathenism, and as examples of men to whom much had been forgiven they also loved and suffered much for him they served. Their names were Wong Yo and Hop Hoy, and for many years their labors were known throughout the Christian world. But to them there is no memory so sacred as that of a green grave and a simple, white headstone in a far-away land, commemorating the sacrifice of the faithful Christian boy, Ah Fay.—*The Helping Hand.*

THE CHILD IN CHINA.

BY MRS. BALDWIN.

Filial piety is the central virtue of the Celestial Empire, and we who have lived in that country miss upon our return to the West the parental obedience which distinguishes the Chinese child. The whole second table of the law containing the command to "honor thy father and thy mother," is the fundamental principle of Chinese education. Honor means more than obedience. Respect for age and observance of the public law follow as a natural consequence of the observance of the command. Through all the relations of life, brothers and sisters, aunts and uncles, even to cousins and distant relatives, superior age is respected. Guests at table are seated according to their years, and the young stand in the presence of the old. It is as much against the law for a child to disobey his parents there as it is here for him to steal. Were such a law enacted as rigorously here the number of jails would be multiplied. In towns the elders of the place are the honored people, and to them the enactment of law is referred. The most terrible thing that can be said about a Chinese youth is that he defies the elders.

"At six weeks old the baby's wrists are tied loosely with a red cord—red signifying joyful and the cord obedience. This explains to disobedient youths and maidens the popular expression, "Your wrists were not properly tied."

There is less gross violation of law in China than here; there are fewer murderers, and no such thing as a professional burglar; laws are strict and penalties swift. The teachings of Confucius are taught in every school.

If the teachings of our great leader were taught as faithfully here, there would be more law-abiding citizens.

Lady Chow's book on etiquette is still a standard work, although it was written 1,980 years ago.

Disrespect of children was then spoken of as "evil words that hurt their parent's ears." Children were instructed to rise early in order to give the morning salutation to their parents; to make a fire if they are cold, to fetch a fan if they are warm, to bring food if they are hungry. If the child has erred, the writer advises him to seek his parents without delay, make confession and beg for instruction so that he may not repeat his mistake.

"When the parents grow old," the ancient book says, "be sorrowful and fearful. If they are sick loosen not thy girdle to lie down. If they die, your very bones should grieve. Grief's cloth three years you shall wear. The sacrificial offering shall never cease."—*New York Tribune*.

WE women are the world's home-makers, and each of us must be ready to build a temporary home wherever we set up our tent. And we must keep in mind, too, that no matter where we go, nor where we are, we show to all with whom we may in any way become associated the home in the background, the people we came from, and the mother who trained us in our childhood.—*Margaret E. Sangster, in Ladies' Home Journal*.

WHATEVER we give cheerfully in His name is never in vain. The penny that is sent with a prayer will multiply, with God's blessing upon it, as did the fishes and loaves in the hands of Jesus.—*Woman's Evangel*.

"I JEST KEEP A-LIVIN' ALONG."

BY FRANK L. STANTON.

Some folks they keep huntin' for sorrow;
They sigh if they're right or they're wrong;
But this day's as good as to-morrow,
So I jest keep a-livin' along.

I jest keep a-livin' along,
I jest keep a-singin' a song;
There's no use to sigh
While the sun's in the sky.
So I jest keep a-livin' along.

When the Lord made the world, was I in it
To give him directions? He knowed
I wouldn't know how to begin it,
Bein' nothin' but dust by the road.

So I jest keep a-livin' along,
And I can't say the Lord's work is wrong;
I never will sigh
While he's running the sky;
I jest keep a-livin' along.

I'm thankful for sun and for showers;
The Lord makes the winter and May;
And he'd hide all the groves with his flowers
If folks didn't weed 'em away!

So I jest keep a-livin' along,
Still thankful for sunlight and song;
I know when it's snowin'
God's roses are growin',
So I jest keep a-livin' along!

—Baptist Commonwealth.

AN OPEN-AIR CONCERT.

It was so far from being a first-class concert that it was not even second. I doubt if it could be called third-class, or any class at all. But then no one who heard it, or performed at it, gave that small matter the least thought.

The first performer was an aged blind man; the instrument, an out-of-tune, small, rickety hand-organ, from which the paint and usual gay figuring on the front were long worn off. The audience consisted then of a small boy of three years, in a much be-patched dress, clinging to the hand of his more be-patched, barefooted sister, several years older. Crowds hurried by; none but these poor children stopped to listen. Their little music-hungry ears drank in every wheezy note. It was not often in her work-a-day life the sister had time to stop to hear even this much. They had no pennies to put in the empty box, but that lack they made up in praise.

"That's awful purty, mister," the girl cried, as he finished grinding out a lively waltz. "Play it over ag'in."

He made no reply. Pennies, not compliments, were what he wanted and was playing for. He would have sent them away, but it was better for his business to have even these few about him. They might be the beginning of a crowd.

He played on. The crowd hurried on. Waltzes brought in nothing; maybe hymn tunes would. So the next selection was "When Jesus Comes." The little girl knew that hymn. She had learned it in Sabbath-school, and she began to sing in a sweet, strong voice. The crowd went less swiftly by; some turned their faces back as they went. Here and there one paused to listen.

No more heart-pang and sadness
When Jesus comes,
All peace and joy and gladness
When Jesus comes.

There was quite a group around now, every one with some heart-pang or sadness. Maybe their faces were smiling, as the wound in the heart was bravely hidden.

He'll know what griefs oppressed me,
When Jesus comes;
Oh, how his arms will rest me
When Jesus comes.

The old man played the tune over and over until the long hymn was sung through. Little Jane's voice had attracted a large crowd.

Like water to a thirsty soul in a great and burning desert was the telling to many of the arms that would rest them when Jesus comes. They moved on when she was done, strengthened, comforted, stronger, perhaps, to bear the weariness of the days to come.

The little money-box was full. The glad tidings had opened many a closed heart; but the old man cared less for the money now—he had heard of something far better.

"Come, Johnny," said the little girl, "we must be goin' now; we hain't any more time to wait. Mammy'll be wonderin' where we be."

"Wait a minute, little girl," called the old man. "Is that all true that you was singin'? I used to hear about Jesus long ago, but I forgot him. I reckon though he ain't forgot me, for he must 'ave sent you to tell me that. I kin tell you, the way I've trod is mighty dreary, and my poor old feet is pretty tired."

Jane had learned the hymn at Sabbath-school, and liked the tune, but she never thought much about what the words meant. She stared at him a moment.

"I'll ask mammy," then she answered, "Come, Johnny," and went on.

"Oh, how his arms will rest me," he murmured, leaning wearily against the lamp-post. "That's what she sung, 'Oh, how his arms 'll rest me'; I've been tired all these years an' a-forgettin' that."

He shouldered the hand-organ and moved on, singing the hymn over in his heart. He was old and poor and friendless, but not forgotten. One had just sent him a message that he knew the way was dreary; that he knew the feet grew weary, but, oh, his arms would rest him.

A woman, tired by work and by the struggle with poverty, stopped to hear an eager, childish question:

"Mammy, does Jesus know the way is dreary? Will his arms rest you? My song says so. Listen."

The work fell to her lap as the mother paused one moment to listen.

"Oh child, did he send that message to me by you?" she cried, tears springing to her eyes. "I am so tired. Oh, will his arms rest me?"

Yes, he sent the message. He saw these weary hearts bearing their life-burden, these weary feet treading a dreary road, and sent them word that he remembered them, that he knows about it, and his arms will rest them.—*Christian Work*.

NOTICE FROM THE SHILOH CHURCH.

We would like a large delegation in attendance at the Eastern Association. Come all who can. We hope for a spiritual blessing. The ministers will, we are sure, bring their best sermons.

Shiloh is three miles from Bridgeton. Teams will meet all trains, on the Pennsylvania railroad, on Fourth-day afternoon and Fifth-day morning, May 22 and 23. Those arriving at Bridgeton at any other time will please notify us, and we will meet them with conveyances.

The stage only meets trains reaching Bridgeton at 9.45 A. M., and 4.47 P. M.

Trains leave Philadelphia on the Pennsylvania railroad at noon, at 3.30 P. M., and at 6.00 P. M. No regular trains later.

Please send us the names of those who hope to attend the Association as early as convenient. E. B. SAUNDERS.

ASA SHELDON BRIGGS.

Mr. Asa Sheldon Briggs was the third son and fifth child of Bowen and Hannah Sheldon Briggs. He was born in the town of Charlestown, R. I., May 28, 1824. In that place, on a farm, the subject of this sketch passed the first twenty years of his life in much the same manner as the youth of his time were wont to pass that period. But the life of a farmer did not suit the active and executive turn of his mind, and at about the age mentioned above, not being needed in the home, he left Charlestown for the town of Hopkinton, and commenced what was to be a successful line of work by finding employment in a woolen mill. Gradually he became proficient in the knowledge of the business, learning its different parts, working in different mills in Ashaway and vicinity, superintending and joining in manufacturing with other parties, until he was able to gain a part interest in the business at Clarks Falls, in which place he continued to be interested until 1897. Some time in the seventies he purchased the business of T. R. Wells & Co., of Ashaway, and in 1882, the mill property, since which time he has been identified with the interests and life of the village. His public life was a busy one. He was a member of the Town Council for many years, and twice was Representative in the General Assembly of the State Legislature. Into his hands were put many intricate matters relating to estates and failures in business, which were always settled with the same carefulness and business intelligence he used in his own affairs. His home life was a happy one. Feb. 11, 1847, he was married to Mary C. Burdick, of Hopkinton, and for over fifty years together they toiled and succeeded. Eight children were born to them, five of whom are yet living. Dr. A. B. and Leverett A. Briggs and Mrs. Charles W. Clarke of Ashaway, and Mrs. Earl P. Saunders and Mrs. Wm. C. Whitford of Alfred, N. Y. It was his delight to have some of these or some members of their families with him most of the time. Though of a quiet disposition, he yet loved companionship, and especially child life; therefore his home was always bright. His religious life was like his other lines of living, deep but not noisy. In early youth he professed Christ before the world and united with the Baptist church of Charlestown. There was something in this early conversion very tender to him, and he always kept his membership with that body and never failed to support its services. But though he kept his regard for that church, it did not prevent his helping others in the worship of our Father. Although a member of a First-day church, he was an earnest and faithful Sabbath-keeper, and a regular attendant on the services of the First Hopkinton Seventh-day Baptist church. He, in association with Mr. Isaac Crandall, started the first Sabbath-school in Ashaway, and it was at his suggestion that Sabbath services were started some years ago at Daytona, Fla., his winter home. These things show the tendency of his heart better than any words could do. He had appeared in his usual health until Sunday morning, April 14, when he was taken very ill, and while everything was done that could be for him, he soon lost consciousness, and at about three o'clock, Monday morning, April 15, at his home in Daytona, Fla., he passed away.

His remains were brought to Ashaway, where funeral services were held Monday, April 22, at 2 P. M.

The sorrowing wife and family have the sympathy of many friends. C. A. B.

TIME OF HOLDING CONFERENCE.

[The following letter from the President of the Conference is its own explanation.]

To the Editor of THE SABBATH RECORDER:

The request from the Tract Society for a change in the date of holding the next session of the General Conference has been duly considered by the President and other members of the Executive Committee. The President has tried to get at the wishes of those most interested. He finds that the people of Alfred see no good reason for making the proposed change. The Education Society has no choice in the dates proposed; but the Missionary Society is opposed to the change, for the reason, chiefly, that they adjourned to a specified time, as did the Conference, and they think a meeting held at another date would not be a legal meeting.

Therefore, it is our opinion that the date should not be changed. Please put this decision in form and allow it to appear in the RECORDER for the information of those who may have heard that a change had been proposed. Yours very truly,

EARL P. SAUNDERS.

ALFRED, N. Y., April 28, 1901.

DIVINE SEED IN HUMAN SOIL.

The parable of the tares applies to the individual as truly as to society. The human heart is like a field or garden. Good seed and bad spring up therein together. Each of us is like a gardener, our hearts being the spheres of our labors. God gives us good seed to plant and nurture. We know only too well how thick and fast the weeds grow. Yet we have learned that by honest, patient, prayerful endeavor they can be checked and even eradicated, and the good seed assured supremacy as it grows.

The divine seed has several forms. One is that of divine truth. When we hear it or read it, if we cherish it, meditate upon it, try to realize to ourselves its meaning and value, and seek to rule our conduct by it, it implants itself within us and at once begins to exert a mighty and purifying influence. Probably no mere statement can convey to any one without experience of it the force of this means of expelling evil and promoting righteousness. But all who have the experience need only to be reminded of it. The truth of God is exactly adapted to gain control of the human heart, when given a fair chance, for it comes from our Creator himself. But the gardener must co-operate with the inherent nature of the seed.

Another form is that of spiritual impressions. They may be less definite than spoken or printed words. Often they result from these. Often again they are received independently. Still another is that of holy impulses, due to any one of scores of causes and all alike prompting to penitence, consecration, faith and prayer. Sometimes we cannot tell whence they have come. But their reality and power we appreciate. They represent and embody the divine Father's appeal to us to be true to our best selves and to him, to make full use of our highest possibilities, to choose good fruit instead of evil as the harvest of our careers.

In whatever form the good seed reveals itself within us, let it be reverently cultivated. Fill the heart full of its up-springing shoots, and the weeds of sin will find no room to develop. If only little by little, every one of us can make the garden of his heart a place where the Spirit of God shall delight to enter and dwell.—*Congregationalist*.

MEN AND MUD TURTLES.

Doctor Yerkes, of Harvard University, spent a large part of last summer in observing the formation of habits in the turtle. Habit is a large part of life not only with human beings but with reptiles. The turtle has generally been accounted a sluggish creature. Doctor Yerkes wanted to find out how quickly the turtle could learn anything. So he arranged a box with various obstacles between the extreme corners, in one of which was a dark nest. At the end farthest from the nest he placed a turtle. The animal wandered around for thirty-five minutes before finding what it wanted; but after it once knew the route, it began to improve on the record. In fact, the fiftieth trip was made in thirty-five seconds. More difficult labyrinths were arranged and the turtle showed that when once it knew its way it went as straight as possible to its destination. If it got lost it would wander back to the starting point and begin over again. A means was made for it to escape from its imprisonment, and Doctor Yerkes makes this interesting comment:

"Had the turtle stopped to judge and draw inferences as to the way to escape instead of persistently moving from place to place, it would probably be in the pen yet." In another experiment, Doctor Yerkes tells us, the turtle found that it could make time by crawling over the edge of an incline and making a plunge, and afterward it always went in this manner.

All these things show that the turtle has some points which the human being might copy with profit. For instance, its way of making its record better with every effort is entirely commendable. Its habit, when lost, of going back to the starting point and beginning over again can be recommended to anybody, young or old, and is sure to lead to success in the end. Its courage in making a plunge and then continuing the particular operation as a saving of time or as a short cut to fortune may smack of speculation; but that is a large part of life anyhow, and so that, too, ought to be useful as an example.

In fact these experiments have given us a higher appreciation of the turtle, and they entitle him to a larger respect than he has hitherto commanded. Now, if Professor Yerkes will only try a few experiments with the diamond-back terrapin and determine whether its increased intelligence is worth the extra cost that it imposes upon those who enjoy it, he will render an additional service to science and to all who like to know about the interesting and significant facts of Natural History.—*Saturday Evening Post*.

RAILROADING RELIGION.

The Bible puts a great premium on plodding. "Be not weary in well-doing." "Ye have need of patience." "Go to the ant, thou sluggard; consider her ways, and be wise." "Let patience have her perfect work." There is need in these days for these sober counsels, for we live amid an atmosphere of rush and hurry. Speed is more esteemed than safety, and the very word "slow" is often a term of reproach. This rage for rapid money-getting, rapid social advancement, and fast living is very demoralizing. People will sit up till midnight at a concert or a play or a party; but an instructive gospel discourse must be cut down to the minute! Religion catches too often this prevailing fervor. There is an unwholesome demand for pulpit sensations, hasty methods, superficial church joinings, which end in a half-way, halting and feeble piety. Young friends, I lovingly warn you against all this railroading of our holy religion!—*Christian Endeavor World*.

Young People's Work.

A BIBLE READING.

Turn, if you please, first, and read with me Luke 23: 53 to 24: 2.

And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

And that day was the preparation, and the sabbath drew on.

And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

And they found the stone rolled away from the sepulchre.

Now, if this were the only account of the resurrection, or reference to it, it would be very evident that Jesus was crucified on Friday, and that early Sunday morning the sepulchre was empty. Now let us read the account in Mark 15: 42 to 16: 4.

And now when the even was come, because it was the preparation, that is, the day before the sabbath,

Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jesus.

And Pilate marvelled if he were already dead; and calling unto him the centurion, he asked him whether he had been any while dead.

And when he knew it of the centurion, he gave the body to Joseph.

And he bought fine linen, and took him down and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

And Mary Magdalene and Mary the mother of Joseph beheld where he was laid.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

And when they looked they saw that the stone was rolled away; for it was very great.

This seems to be as clear as was the account in Luke that Jesus was crucified the day before the Sabbath, and early the day after the Sabbath the stone had been rolled away from the door of the tomb. Let us now see how it reads in John 19: 41 to 20: 21.

Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

Here we see that Jesus was laid in the tomb on the preparation day, which Mark defines in the passage just read as "the day before the Sabbath"; John also in the thirty-first verse of the nineteenth chapter says that the day called "the preparation" was the day before the Sabbath. There are some things in John which have led Bible scholars to think that, according to John, Jesus was crucified on the preparation day for the Passover, that is, on the 14th of the month Nisan. The other three evangelists seem to say, however, and there is agreement among them, that the crucifixion was on the 15th of the month Nisan. We will leave this question to the scholars, for it makes no difference whether it was the 14th or the 15th of Nisan.

John is in perfect harmony with the other gospels in saying that Jesus was crucified the day before the Sabbath, and that early Sunday morning the stone was "taken away from the sepulchre." But we should also read the account given by Matthew 27: 61 to 28: 13. As this is rather a long section you may read the full passage at your leisure, looking just now at the following verses:

And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again,

Command therefore that the sepulchre be made sure until the third day.

In the end of the sabbath, as it began to dawn toward the first day of the week came Mary Magdalene and the other Mary to see the sepulchre,

And, behold, there was a great earthquake, for the angel of the Lord descended . . .

And the angel answered and said unto the women, Fear not ye.

And go quickly and tell his disciples, . . .

And they departed quickly from the sepulchre with fear and great joy: and did run to bring his disciples word.

And as they went to tell his disciples, behold, Jesus met them, . . .

Now when they were going, behold, some of the watch came into the city and shewed . . .

Saying, Say ye, His disciples came by night, and stole him away while we slept.

Here again it was the preparation day, defined by Luke and Mark as the day before the Sabbath, on which Jesus was crucified and buried. The expression "in the end of the Sabbath" presents at first a difficulty, but the very next words explain it as the "dawn towards the first day of the week"; and when we read on we find an uninterrupted account down to where the guards are told to say, "His disciples came by night, and stole him away while we slept," showing that all these events, the coming of the Marys, the appearance of the angels, the departing from the tomb, the meeting with Jesus, and the report of the guards, took place in the daytime, beginning with the early dawn, all of which is in perfect harmony with the other three gospels. But I hear some one saying, "Is it three days from Friday evening till Sunday morning?" Well, no, not the way we reckon time here in the United States; but Sunday would be the third day from Friday, while it would be the fifth day from Wednesday, and we have at least nine places in the Bible which say that Jesus was to rise, or did rise, on the third day, and one of the disciples on the way to Emmaus on this same first day of the week said in reference to the trial and crucifixion of Jesus, "To-day is the third day since these things were done." That the expression "after three days" is equivalent to "the third day" is seen in the above reading, when the chief priests and Pharisees requested "that the sepulchre be made sure until the third day," after saying that Jesus had said "after three days I will rise again." It would seem then, especially after learning how time was reckoned by the people of the East, that the expressions, "third day," "within three days," and "after three days," are all about the same as our expression "day after to-morrow." There is then no difficulty as yet in accepting the accounts in the four gospels that Jesus was crucified and buried the day before the Sabbath, and that early Sunday

morning the sepulchre was empty, or rather, all these references make it still more evident that such was the case. "But wait," some one says, "did not Jesus say, 'For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth?'" Matt. 12: 40. Yes, he did. But you must not press that statement too far in view of all these other passages. But you say, "if Jesus was not in the tomb three full days and three full nights, I cannot believe the Bible." Wait a moment. If you are to press this statement to the very literal of the comparison, then Jesus must have been alive all the time he was in the tomb, for Jonah was alive in the whale's belly. Furthermore, the heart of the earth is its center, or near its center, and one would be no nearer the heart of the earth in Joseph's tomb than the thinnest skin of an apple is the heart of an apple. No, the best way is to say that the three days and three nights is but another way of saying on the third day. This passage is the only one that offers any difficulty, and this is no difficulty when looked at in this way.

EDWIN SHAW.

MILTON, Wis., April 24, 1901.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

I received a letter a few days since which began thus: "If it will help you out, I am willing to take the editorship of the Young People's Page till Conference time." The letter bore the signature of Lester C. Randolph. I can assure you that there was no time lost in accepting his kind offer. In justice to him I should state that we had previously tried to secure him to fill this position permanently, but were unable to do so. We all know that he is a very busy man, but that is just the kind we want to take hold of this work. Bro. Shaw was one of the busiest of men, and yet he always found time to give rich thought to the Young People's Page while he was editor. Bro. Randolph has been well tried in this kind of work, on account of which I can bespeak his most hearty welcome by all the readers of the RECORDER, young and old.

I wish also, in behalf of the young people of the denomination to most heartily thank Dr. Lewis for the large amount of time, and very efficient service he has given to our Page, notwithstanding the fact that heavy additional burdens and great anxiety have rested upon him most of the time that we have been without an editor. We appreciate your service very highly, dear Dr. Lewis, and it is Bro. Randolph's request that this service be not discontinued while he serves us.

We will vote upon an editor just the same as requested, as this will greatly aid us in determining who the editor should be.

M. B. KELLY.

CHICAGO, Ill., April 29, 1901.

WESTERLY, R. I.—The Pawcatuck Christian Endeavor Society has recently had two new names added to its list of active members, but one of our faithful members, Miss Mattie Ehret, is to leave us this week to spend the season at Buffalo. The missionary meeting, March 30, was in charge of Miss Grace E. Clawson, who conducted a Bible reading, and made the services of much interest. Miss Emma S. Langworthy sang a solo.

Pastor Davis led the meeting April 6, but

the very rainy weather made the attendance small, and the consecration meeting was postponed until the next week, when the Secretary, Miss Mabel A. Saunders, called the roll. On April 20, Charles H. Witter was the leader of the meeting, and the Society accepted an invitation from the Christian Endeavorers of Ashaway to attend a social in their church parlors the 24th. The date set proved very stormy, but as we have been getting too much accustomed to rain to mind that, a party of eleven made the journey of five miles in a large covered wagon and spent a pleasant evening with our friends in the neighboring church. The principal entertainment of the evening consisted of a series of pantomimes, representing the names of books and poems, which were well executed by the young people under the direction of Mrs. Holly W. Maxson. Miss M. Althea Crandall was given a book for guessing the largest number of titles, after which refreshments were served.

Yesterday afternoon our meeting was led by W. D. Wilcox, who gave a helpful talk on pledges and promises, and assigned questions and topics concerning the Christian Endeavor pledge to different members, which made the meeting more than usually interesting. The leader spoke of the request of Rev. M. B. Kelly that the Societies vote for an editor for the Young People's Page of the RECORDER, and an expression will undoubtedly be taken after the members have had a little further time for consideration. W.

APRIL 28, 1901.

DEACON JOSEPH WEST.

The death of this brother, which occurred at his home, near State Bridge, N. Y., March 21, 1901, removes from the Second Verona church its senior deacon, and a man who was held in high esteem for his Christian character and godly deeds. He was the eldest son of Joseph West, Sr. His birth occurred Oct. 19, 1817, on the old homestead where it was his privilege to spend his entire life. When about 18 years of age he gave his heart to the Lord, and two years later joined the Second Verona church, in which relation he was a faithful member at the time of his death. On Jan. 1, 1843, he united in marriage with Mary Ann Jackson, of Verona, with whom he lived a happy life until the Lord called him to the home above. In May, 1862, he was ordained to the office of deacon, in which position he has done much valuable work, as all will bear witness who knew him. He was a kind neighbor, a faithful and consistent Christian, and a generous supporter of the church and the Lord's cause. For a number of years he has been in failing health, from bronchial consumption, and on March 21, by a slight over-exertion, his physical powers gave away and the end soon came. He died peacefully trusting in the Lord. He will be greatly missed in the church, which is already small, and in the community where he had lived so long. He leaves his beloved wife and one sister, Mrs. E. G. Curtis, of Brookfield, N. Y., to mourn his loss. Services were held at the church March 24, conducted by the writer. The large audience of First-day people marked the esteem in which he was held by all. "Blessed are the dead who die in the Lord." G. W. L.

GOD often breaks the cistern to bring us to the fountain. He withers our gourds that he himself may be our shade.—*McCheyne.*

Children's Page.

DOROTHY'S MUSTN'TS.

ELLA WHEELER WILCOX.

I'm sick of "mustn'ts," said Dorothy D.,
Sick of "mustn'ts" as I can be.
From early morn till the close of day,
I hear a "mustn't" and never a "may."
It's "You mustn't lie there like a sleepy head;"
And "You mustn't sit up when it's time for bed;"
"You mustn't cry when I comb your curls;"
"You mustn't play with those noisy girls;"
"You mustn't be silent when spoken to;"
"You mustn't chatter as parrots do;"
"You mustn't be pert, and you mustn't be proud;"
"You mustn't giggle or laugh aloud;"
"You mustn't rumple your nice, clean dress;"
"You mustn't nod in place of yes."
So all day long the "mustn'ts" go,
'Till I dream at night of an endless row
Of goblin "mustn'ts" with great big eyes,
That stare at me in shocked surprise.
Oh! I hope I shall live to see the day
When some one will say to me, "Dear, you may."
For I'm sick of mustn'ts," said Dorothy D.;
Sick of "mustn'ts" as I can be.

—*Southern Presbyterian.*

BRUNO, THE ST. BERNARD.

BY MRS. C. V. JAMISON.

I first saw Bruno, a magnificent St. Bernard, in one of the corridors of the Villa Quisiana, at Capri. He was sitting at the foot of the stairs; his fine, wide eyes, clear and luminous as agates, were fixed on the upper steps, where two women stood, nervously hesitating, as if they feared to descend.

His master, a young Scotchman, had gone to call on a friend on the floor above, and had requested Bruno to wait there until he returned, and Bruno never disobeyed orders.

The donkeys that were to carry the ladies on their daily excursion were waiting at the door with their impatient padromas, while Bruno guarded the stairs, as immovable as a sphinx.

To me the scene was rather amusing. The gentle, benevolent-looking animal, with his noble face and honest eyes, was anything but awesome, and I tried to reassure the timid, nervous women by patting and fondling the dog's silky head.

"I am sure you need not be afraid," I said, vainly trying, by tugging at his collar, to drag Bruno to one side. "You see how gentle he is. I am a stranger, and yet he allows me to put my hands on him. I am sure you can pass him safely."

"Oh, no, not for worlds!" they cried, in one voice. "He is so large and savage-looking! He is watching us, and if we go down he will attack us. We must return to our rooms and ring for the landlord. The dog must be sent out of the house. Either we or the dog must go!"

At that moment two other figures appeared at the top of the stairs—a nurse-maid and a lovely little girl of four or five years, whom we all adored, the only child of her mother, who was a widow.

The moment little Rosalie saw the dog, she flew down the stairs with a cry of delight: "Prince, my Prince!"

"No, no; it's not Prince," said the nurse; "but he's like Prince." Then, in an explanatory tone to the ladies: "She has a large St. Bernard at home called Prince, and she's very fond of him. Be careful, Rosalie," as the child fairly fell on the dog, hugging and caressing him lovingly.

Still Bruno did not budge; neither did he remove his eyes from the top of the stairs, but his great, generous mouth smiled pleasantly, and his beautiful, feathery tail wagged with gentle appreciation.

"Now," I said, invitingly, to the two prisoners, "you surely are not afraid to come down; you see he is very friendly."

"Do you think we might venture, sister?" said one.

"If you are sure it's safe, I will follow you," replied the other.

Hesitatingly, and with many furtive glances at the innocent Bruno, they stepped timidly half-way down the flight of stairs, when suddenly Bruno gave a sharp, loud bark. He heard his master's step in the corridor above, and wished to tell him that he was waiting for him. But the frightened women thought it an attack, and, imagining that the dog was close upon them, they turned wildly for flight, with piercing shrieks that echoed to every corner of the villa.

In an instant the landlord, the guests, the servants, and Bruno's master were on the spot, to find Bruno calmly sitting in the midst, his neck encircled with little Rosalie's arms, while his great eyes, full of earnest inquiry, turned from one to the other, as if asking what had happened.

As soon as the timid women found that nothing had really taken place, that they were alive and unharmed, they began with great volubility to demand of the landlord that the faithful and obedient Bruno should be expelled from the house.

"You see, dear sir, how it is. If the ladies object, what can I do?" And the poor landlord shrugged his shoulders helplessly.

"Certainly, my friend," said Bruno's master, good-humoredly; "but where Bruno goes, I go. We will remove to the Hotel Tiberio at once. The ladies are needlessly alarmed. Bruno is the most gentlemanly dog I ever knew. He protects and defends women and children. He has a medal for bravery. He has saved five lives, three from the snow, and two from drowning. He is a hero; he is a prince of dogs. He has a pedigree as long as my arm. There are many human beings who are less human than Bruno. Look at that little angel," he continued, glancing at Rosalie. "She recognizes the beautiful dumb soul. She does not fear him. They are alike in innocence, fearlessness, and affection. Come, my friend and companion, we will seek other quarters." And, bowing pleasantly to the discomfited group, he walked off, followed by Bruno, while little Rosalie looked after them wistfully, and murmured to herself, "Prince, my Prince!"

And now for the sequel of this incident, of which I was not a witness, but I will tell it as it was told to me.

A few days after Bruno and his master had removed to the Hotel Tiberio, Rosalie, her mother, and her nurse were on an excursion to the Villa Tiberio, which is near a majestic cliff that rises hundreds of feet above the sea. Just how it happened neither the mother nor the nurse could tell. They were sitting not far from the edge of the cliff, the mother sketching, the maid sewing, and Rosalie was near them, gathering the pretty campanellas that bloom profusely amid the ruins. A moment after, when they looked, she was gone! With a cry of terror, the women sprang to the edge of the wall of rock, and there, fully ten feet below them, between the sea and the sky, hung Rosalie, caught by her muslin frock on a ragged point of rock.

Beside herself with fear, the nurse rushed

away for aid, while the mother hung over the edge of the cliff in helpless agony, stretching her hands imploringly toward her child. Alas! Rosalie was far beyond her reach, and any moment the flimsy material of her frock might give way and plunge her into the depths beneath.

Far, far below, among the rocks near the sea, were two moving figures, and while the mother shrieked for help, there came a hopeful shout: "Courage, courage! Bruno will save her!"

It was Bruno's master, who was struggling up the face of the cliff, where there was scarce footing for man or beast. But Bruno who was far in advance, puffing, snorting, pawing, clinging to tufts of grass and slight projections, inserting his strong nails in crevices and fissures, leaping chasm after chasm, fighting every inch of the way. On and on he came, until at last he reached the child. Seizing her firmly at the waist, and holding his powerful head well up, he pawed and wormed himself to the top of the cliff, and laid her, half unconscious, beside her mother.

It seemed almost a miracle, but, beyond a few slight bruises, Rosalie was uninjured, and her first words were, "Prince, my Prince!"

After that, Bruno was indeed a hero, and a prince to every one, and I, when I left him, felt like weeping. He is the only prince and the greatest hero I have ever known personally.—*St. Nicholas*.

HOW THE ROBINS WERE HELPED.

"Dearie, dearie," trilled Robin to his mate, as they swung to and fro on the bough of the old maple tree. "We have come too soon from our winter home in the South. What shall we do? There is not a straw or a string to be found with which to build our nest, and it is so cold I fear we shall freeze," and Robin, flying to the ground, hopped about, scolding as hard as robins can scold.

Someone who understands bird talk must have overheard them, for the next day when the robins returned, there, on a branch of the old tree, were many bits of string fluttering in the breeze, and with a "Cheer-up, cheer-up" of delight, they at once began the building of their little home. When it was finished, which was quite soon, for our little friends worked busily, the happy birds went to house-keeping.

Soon there were four bluish white eggs in that little home nest, and for several weeks nothing was seen of Robin's wife, for she was keeping the eggs warm, so that by and by there would be some baby robins.

Dear little mother-bird! How patiently she sat in the nest while Papa Robin swung on a branch near by, cheering and singing to her in his bright little voice.

Finally, one morning, a great chirping and trilling was heard in the nest in the old maple tree, and if you could have peeped in you would have seen four little baby robins, with Mamma Robin watching over them. And then you would have seen Papa Robin, who had been out to get some breakfast for his family, come flying home, and with much importance begin feeding the babies, who opened their mouths obediently at his chirp, while he dropped the food into them from his bill.

It was not long after this until the young robins were able to fly, and one by one they left their home, and at last the nest in the old maple tree was deserted.—*Selected*.

Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—Gal. 6: 10. "But to do good and to communicate, forget not."—Heb. 13: 16.

ASHAWAY, R. I.—The shareholders of the S. E. and I. A. who have received their "pound" are much pleased with it, and I think it would be easy to have a regular sale of the coffee.

Dr. A. B. Briggs and Leverett A. Briggs, who were called to Florida by the sickness of their father, did not arrive there until after his death. Mrs. Asa Briggs and Miss Donna T. Briggs accompanied them home.

Our Sabbath-school voted to take a number of shares in the African Association, paying up for the series.

Our "Gospel of John Conference" for April was held Friday afternoon and evening. There was a small attendance in the afternoon. Rev. J. G. Dutton, of the Broad street Christian church of Westerly, and Rev. E. P. Matthewson, of Hopkinton, gave good, sound expositions of the 13th and 15th chapters. In the evening there was a good attendance to listen to a simple and pleasing exposition of the 14th chapter, by Prof. Wm. H. Ryder, of Andover Theological Seminary. Sabbath morning Prof. Ryder gave a most helpful-sermon before the regular congregation. It was full of suggestive thoughts for higher and holier purposes, and we think no one heard it but received benefit from it.

WESTERLY, R. I.—This little state, in common with many other portions of the world, has been having a remarkable amount of rain this spring. A total of over seven inches has fallen thus far in April, but a few days of sunshine are now being appreciated.

On the last Sabbath in March the subject of the work of the Anti-Saloon League in Rhode Island was presented to our congregation by Rev. A. B. Christy, the state superintendent. At the close of the sermon pledges were taken for the support of the League. Our assistant pastor Wilcox is doing good work among the church and congregation, and giving us excellent sermons and prayer-meeting talks. At the annual church meeting, March 31, the following officers were elected: President, A. N. Crandall; Treasurer, I. B. Crandall; Clerk, J. I. Maxson; Trustees, A. N. Crandall, James C. Hemphill, C. P. Cottrell; Chorister, J. H. Tanner, Jr.; Chief Usher, C. A. Main. Pastor Davis was home from New Haven for the covenant meeting, April 5, and the communion service the next day. At the latter service he preached an earnest sermon on influence. He was here again the following week, being called to attend the funeral service of the late C. Byron Cottrell, whose death came like a shock to this community, in which he was a respected business man. Our church Clerk, J. Irving Maxson, underwent a surgical operation at Hahnemann hospital in Philadelphia a few days ago, and is now critically ill, but his many friends hope for his recovery. Mrs. Maxson is with her husband.

A number of conferences for the study of the Gospel of John have been held the past few months in neighboring villages. Chapters 13-15 were considered at Alton last Tuesday, and Mr. Wilcox was one of the speakers, another being Rev. C. A. Burdick, of Ashaway. At a similar conference held at our church at

Hopkinton yesterday afternoon, Hon. Geo. H. Utter, of Westerly, and William H. Ryder, D. D., of Andover, Mass., were the speakers.

The Ladies' Aid Society held its annual sale March 26. Although the day was a stormy one, most of the articles which had been made were disposed of. The annual meeting of the Society was held April 23, and the reports showed the Society to be in a flourishing condition, with a membership of 122, and total cash receipts for the year of \$414.87. A history of the Society since its organization in 1845 was prepared and read by Mrs. Albert N. Crandall. The following officers were elected for the ensuing year: President, Mrs. Chas. H. Stanton; Vice-Presidents, Mrs. C. B. Barker, Mrs. A. H. Langworthy, Mrs. A. R. Stillman, Mrs. J. C. Hemphill; Secretary, Mrs. W. A. Burk; Treasurer, Mrs. A. N. Crandall; Collector, Mrs. Lizzie C. Randolph; Directors, Mrs. I. F. Burdick, Mrs. E. C. Saunders, Mrs. E. H. Burdick, Mrs. J. D. Saunders, Mrs. C. W. Murphy, Mrs. W. F. Saunders; Visiting Committee, Mrs. O. U. Whitford, Mrs. A. L. Chester, Mrs. Carey A. Main; Auditors, Mrs. J. I. Maxson, Mrs. C. H. Stanton. The business meeting was followed by the usual supper and social gathering. W.

APRIL 28, 1901.

WOOD NOTES.

NORA ARCHIBALD SMITH.

As I cross the meadow in the sunshine, my feet sinking deep in the young grass and soft wet mould, the birds are fluttering and singing everywhere above and around me. "So glad, so glad! So warm, so warm! Home again! Sweet, sweet, sweet!" they carol, with an infinite gayety and lightness and the heart-throb of the spring in their voices.

Here and there through the greenish-brown of the pushing grass gleams out the honest face of the dandelion, each one "striving to incorporate the whole great sun it loves from the inch height whence it looks and longs."

Stooping to pick a cluster of violets, I see at the entrance of the wood-path a robin with sleek black head, waistcoat of Pompeian red and coat of dusky gray, intent on pulling a worm out of the ground. He bends himself back and tugs intermittently, while the worm visibly elongates, but still resists. Robin stops to take breath as I watch and then with one supreme and final tug draws out his prey, limp and flaccid and lays him on the grass with the air of a conqueror.

Ah, here is the fragrance of the pines at last, that aromatic breath more pungent than flowers, purer than incense, sweeter than the "nard i' the fire."

Under the shade of the straight, dark boughs gleam the white stars of the hepatica, each shining whorl set about with pendulous, close-folded buds of palest rose.

There are silvery, greenish-gray ferns here, shooting vigorously up from the dark earth and beginning to uncurl. What a strong, assertive, spirited bend is in their backs, like that of a sea-horse, or a particularly boastful question-point. "Did you ever see anything better done now?" each one seems to ask.

The ferns are passed for a moment, and here the ground is covered with wild lily-of-the-valley leaves—a forest of them, in which a snail or a beetle would lose his way as in a trackless jungle. The buds are just showing, but the tall stand of bells that the fairies ring at midnight is not yet in place. Quite sensible, too. The ground is far too damp for dancing.—*Modern Culture Magazine for May*.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1901.

SECOND QUARTER.

Table listing lessons for April, May, and June with corresponding Bible verses.

LESSON VII.—JESUS ASCENDS INTO HEAVEN.

For Sabbath-day, May 18, 1901.

LESSON-TEXT.—Luke 24: 44-53; Acts 1: 1-11.

GOLDEN TEXT.—While he blessed them, he was parted from them, and carried up into heaven.—Luke 24: 51.

INTRODUCTION.

There can be but little reasonable doubt but that the Third Gospel and the Book of Acts are by the same author. The one book concerns what Jesus began to do, and the other what he went on to do.

We are accustomed to call this second book of Luke "The Acts of the Apostles," but the true name of this treatise lacks the definite articles "Acts of Apostles."

TIME.—Forty days after the resurrection; about the middle of May of the year 30.

PLACE.—In Jerusalem and upon the Mount of Olives over against Bethany.

PERSONS.—Jesus and his eleven disciples.

OUTLINE:

- 1. Jesus instructs his Disciples. Luke 24: 44-49; Acts 1: 1-8.
2. Jesus Ascends into Heaven. Luke 24: 50-53; Acts 1: 9-11.

NOTES.

44. It is not impossible that this and all the following verses in Luke's Gospel have their chronological place upon the day of the ascension. It is to be remembered, however, that Luke does not stop to indicate any change of day in this chapter, and that this verse may be connected with what precedes.

45. Then opened he their understanding, etc. Compare verse 25-27 in the lesson for April 20.

47. And that repentance and remission of sin should be preached in his name. This is a part of the inference to be derived from Messianic prophecy, although much of Old Testament teaching concerning the Messiah and his time is pictured in the terms of temporal prosperity for Israel.

48. Witnesses. Not witnesses who merely observe, but those who tell. The central duty of Christians is to testify of Christ.

49. I send the promise of my Father upon you. The "I" is emphatic. Compare John 14: 16, 26; 15: 26. This promise was evidently to be fulfilled soon, and they were to defer beginning their work until that time.

50. As far as to Bethany. Much better as in Revised Version, "until they were over against Bethany." We are to understand that the Ascension was not precisely at Bethany. Compare Acts 1: 12.

52. Returned to Jerusalem with great joy. What a great contrast with their sorrow at his death. Now they believed his promise, and trusted that he should ever be with them, although separated from their sight.

53. Were continually in the temple. They were every day worshipping God in the temple, waiting with joy for their promise. This statement did not imply that they did not also meet with one another, elsewhere.

Acts 1: 1. The former treatise. Literally, "The first treatise." This expression refers to the Gospel according to Luke. Theophilus. Nothing is known of this man beyond that which may be inferred from this passage and Luke 1: 3. He was doubtless a Gentile Christian and a man of prominence.

2. Until the day, etc. This reference is to the Ascension, an event which very fittingly closes the gospel narrative. Through the Holy Ghost. Jesus had continually spoken under the divine influence. Compare Luke 4: 18. Perhaps Luke thinks of the commands given by Jesus after his resurrection as particularly directed by the Holy Spirit for laying the foundation of the church. Unto the apostles. The apostles were to be the leaders. The commands were, therefore, particularly addressed to them.

3. After his passion. After his suffering, that is, his crucifixion. By many infallible proofs. The Revised Version omits the word infallible on the ground that a proof is proof and is not to be compared. We may, however, preserve the force of the passage by translating, "by many indubitable evidences." The fact of the resurrection is established beyond all question. Forty days. The Gospels do not mention the length of time between the Resurrection and the Ascension. The things pertaining to the kingdom of God. Practically all of Jesus' teaching was in regard to the kingdom of God.

4. Not depart from Jerusalem, etc. Compare on verse 49 above.

5. For John truly baptized with water. Instead of "truly" it is much better to translate "Indeed," for it is not the actual fact of John's baptism that is emphasized; but rather the contrast between his baptism with water and the coming baptism with the Holy Spirit. We are not to think, however, that water in the one baptism corresponds exactly with Holy Spirit in the other. Water is an unconscious and passive medium, the Holy Spirit is the active agent. This promise of Jesus is a renewal of a prediction of John at the beginning of his work. Compare Matt. 3: 11.

6. When therefore they were come together. So far in the Book of Acts we have had one introductory sentence. Now Luke goes on to speak of what was said at the last visible appearance of our Lord to his apostles. Lord, wilt thou at this time restore again the kingdom to Israel? The disciples had not got beyond the hope of a restoration of the Jews to political independence and ascendancy over the surrounding peoples, as in the days of David and Solomon. Although they thought of an earthly kingdom, it is a mistake to suppose that they had not already some faint conception at least of a spiritual kingdom of God.

7. It is not for you to know. The answer to their question must be withheld from them. Perhaps it was because they could not understand; or because they ought to give strict attention to their present work without speculating about the political fortune of their nation.

8. But ye shall receive power. In vivid contrast with the denial of an answer to their inappropriate question is this glorious promise of power. And ye shall be witnesses unto me. Much better as in Revised

Version, "My witnesses." They were not only to witness to the facts of their Lord's life; but they were to be his witnesses. Both in Jerusalem. The work was to be one, but in many fields. It was to begin at Jerusalem, where Jesus had been set at naught and crucified. Where the Messiah had been disgraced there should he be glorified. If it were possible anywhere to deny the facts concerning which the disciples witnessed, it would be in Jerusalem. They were therefore to begin in that city. This beginning from Jerusalem was also in fulfillment of the prophecy of Isa. 2: 3; Micah 4: 2. This verse furnishes the theme of the whole Book of Acts. Chapters 1 to 7 refer to the witnessing in Jerusalem; 9: 32-12: 19 in Judea; chapter 8, in Samaria; the rest of the book, to the progress of the gospel toward Rome which, if it may not be considered the uttermost part of the earth, certainly represents a goal of progress toward that uttermost part.

9. He was taken up. We may not understand how. It is vain for us to speculate as to what became of his material body.

10. Two men stood by them in white apparel. We are undoubtedly to understand that these two were angels. Compare John 20: 12.

11. Shall so come in like manner. This blessed promise has been the treasure of the faithful for nineteen centuries. It serves to explain the joy of Luke 24: 52.

"THAT HIGHER SPIRITUAL LAW."

Science tells us that "music is being constantly made by light waves running over air waves in the upper atmosphere. The heavens are all singing the glory of God."

All of Nature's laws are true, so all spiritual laws. That "higher spiritual law," which is out of harmony in time and tune to God's moral laws, makes discord with immutability, both in creation and redemption, and plays the devil's harp in the midst of the grand Almighty's voice—whether rasping the majestic peal of Sinai, or the sublime, love's heart-cry on Calvary, of "Eli, Eli, lama Sabacthani;" or the tender and magnetic, dove-like, sweet, unerring whisperings of the Holy Spirit at Pentecost. A present governing, higher spiritual law, or an experience of "perfect love," of wholeness, or holiness entered into by direct "gift of the Holy Spirit since ye believed," which is not in full harmony with God's Word, the eternal truth, whether it be in nature, morals or spirit, is of Satan and is but the vibration which reaches us of "heaven's first discord."

Gen. 2: 3; Luke 23: 56-24: 1; Matt. 28: 1-6; Matt. 5: 17-21; Psa. 19: 7-9; Rom. 7: 12; Psa. 119: 165; Rom. 3: 31.

THEOPHILUS A. GILL, Pentecostal Seventh-day Baptist.

JANUARY 20, 1901.

You must no longer regard the missionary as the thing you put your money into.—G. A. King.

REFERENCE LIBRARIES.

The following list of books is recommended to Pastors and people who have a desire for a thorough and systematic study of the Sabbath question. These books are offered on a cost price basis.

Table listing reference books and their prices, including titles like 'Paganism Surviving in Christianity' and 'A Critical History of Sunday Legislation'.

Address: American Sabbath Tract Society, PLAINFIELD, N. J.

THE ORIGIN OF A POPULAR HYMN.

I heard related at a convention the other day this story of the birth of "Moment by Moment," the song so popular at Northfield, and the one carried by Rev. Andrew Murray into South Africa with such telling results.

It was during the great World's Fair evangelistic campaign. Mr. Moody and his workers were gathered at the close of the day, as their custom was, in the famous evangelist's room, for a word of prayer together. The hymn, "I need Thee every hour," had been announced. When the singing of it ceased, Mr. Henry Varley, the English evangelist, said: "I'm not sure that I can subscribe heartily to that sentiment. I feel that I need Christ moment by moment." The thought impressed Major D. W. Whittle, and at the close of the prayer season he went to his room, and, prompted by the Holy Spirit, he wrote and rewrote and wrote again, and at two o'clock in the morning the new song was in complete form.

To the beautiful musical setting given it by his daughter, May Whittle Moody, is due no small part of the great popularity the song has attained.—*C. E. World.*

WANTED!

A young woman able and willing to do housework; willing to be a "servant" when that is needed; and who, outside of that, would like to be treated as "one of the family." Address, SABBATH RECORDER, Plainfield, N. J.

Special Notices.

North-Western Tract Depository.

A full supply of the publications of the American Sabbath Tract Society can be found at the office of Wm. B West & Son, at Milton Junction, Wis.

MILL YARD Seventh-day Baptist Church, London. Address of Church Secretary, 46 Valmar Road, Denmark Hill, London, S. E.

THE Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Bible Class, held every Sabbath afternoon at 4 o'clock, with some one of the resident Sabbath-keepers.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. M. B. Kelly, 5455 Monroe Ave.

SABBATH-KEEPERS in Utica, N. Y., meet the third Sabbath in each month at 2 P. M., at the home of Dr. S. C. Maxson, 22 Grant St. Preaching by Rev. G. W. Lewis, of Verona Mills. Other Sabbaths, the Bible-class alternates with the various Sabbath-keepers in the city. All are cordially invited.

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue, conducted by Rev. S. S. Powell, whose address is 11 Sycamore Street. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist Church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

GEO. B. SHAW, *Pastor*,
1293 Union Avenue.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

I. L. COTTRELL, *Pastor*,
201 Canisteo St.

THE Quarterly Meeting of the Hebron, Hebron Centre, Shingle House and Portville churches will be held with the Hebron church, Hebron, Pa., beginning Sixth-day evening, May 10, by Prayer and Conference Meeting conducted by Rev. G. P. Kenyon. Preaching Sabbath morning 10.30 by Rev. D. B. Coon; at 12 o'clock, Preaching by Rev. G. P. Kenyon. Evening after Sabbath, 7.30, Preaching by Rev. W. L. Burdick. Sunday morning, 10.30, Preaching by Rev. W. L. Burdick; 12 o'clock, Preaching by Rev. D. B. Coon.

I. H. DINGMAN, *Clerk.*

APRIL 16, 1901.

PROGRAM for South-Eastern Association, Salem, W. Va., May 16-19, 1901.

FIFTH-DAY—MORNING.

- 10.00. Devotional Service.
- 10.15. Address by Moderator, A. L. Davis.
- 10.30. Introductory Sermon, D. C. Lippincott.
- 11.30. Report of Executive Committee. Communications from Churches.

AFTERNOON.

- 2.00. Communications from Sister Associations. Report of Delegates to the Associations. Appointment of Standing Committees.
- 3.00. Sabbath-school Hour, M. H. Van Horn.

EVENING.

- 7.45. Praise Service, Okey Davis.
- 8.00. Sermon, Rev. Leon D. Burdick.

SIXTH-DAY—MORNING.

- 9.45. Devotional Service, S. O. Bond.
- 10.00. Sermon, Rev. J. T. Davis.
- 11.00. Education Hour, Pres. B. C. Davis.

AFTERNOON.

- 2.00. Praise Service, Harold Stillman.
- 2.15. Reports of Committees.
- 2.45. Sermon, Rev. L. C. Randolph.

EVENING.

- 7.45. Prayer and Conference Meeting, Rev. D. W. Leath.

SABBATH—MORNING.

- 10.00. Sermon, Rev. G. W. Hills.
- 11.00. Sabbath-school, Miss Dora Gardiner, Superintendent Salem Sabbath-school.

AFTERNOON.

- 2.00. Praise Service, W. L. Davis.
- 2.15. Missionary Hour, Rev. O. U. Whitford.
- 3.00. Tract Society Hour, Rev. A. H. Lewis.

EVENING.

- 7.45. Praise Service, A. J. C. Bond.
- 8.00. Sermon, Rev. J. G. Burdick.

FIRST-DAY—MORNING.

- 9.00. Praise Service, Rev. M. G. Stillman.
- 9.15. Woman's Hour, Elsie Bond.
- 10.15. Dedication of Salem Church.

AFTERNOON.

- 1.30. Reports and Unfinished Business.
- 2.30. Young People's Hour, Roy Randolph.

EVENING.

- 7.45. Sermon.
- A. L. DAVIS, *Moderator.*

PROGRAM of the Eastern Association, to be held with the Shiloh (N. J.) church, May 23-26, 1901.

FIFTH-DAY—MORNING.

- 10.30. Devotional Service, Rev. L. E. Livermore.
- 10.45. Address of Welcome, Rev. E. B. Saunders.
- 11.00. Introductory Sermon, Rev. S. H. Davis.
- 11.45. Announcement of Standing Committees.

AFTERNOON.

- 2.00. Devotional Service, Rev. Leon D. Burdick.
- 2.15. Communications from Sister Associations, Report of Delegates, Executive Committee and Treasurer.
- 3.15. Sermon, Rev. J. T. Davis, Delegate from Central Association
- 3.45. Business.

EVENING.

- 7.30. Praise Service, Rev. Martin Sindall.
- 8.00. Sermon, Rev. C. A. Burdick.

SIXTH-DAY—MORNING.

- 10.00. Business.
- 10.15. Devotional Service, Rev. O. D. Sherman.
- 10.30. Sabbath-school Hour, Rev. George B. Shaw.
- 11.00. Education Society Hour, Pres. B. C. Davis.

AFTERNOON.

- 2.00. Devotional Service, Rev. Andrew Potter.
- 2.15. Missionary Society Hour, Rev. O. U. Whitford.
- 3.30. Sermon, Delegate from South-Eastern Association.

EVENING.

- 7.30. Praise Service, Rev. L. C. Randolph.
- 7.45. Prayer and Conference Meeting, Wayland D. Wilcox.

SABBATH-DAY—MORNING.

- 10.30. Sermon, Rev. L. C. Randolph, Delegate from Western Association.
- Joint Collection for Missionary and Tract Societies.

AFTERNOON.

- 2.30. Sabbath-school, Directed by Superintendent of Shiloh Sabbath-school, Auley C. Davis.
- 3.30. Y. P. S. C. E., Directed by President of Y. P. S. C. E. of Shiloh, J. C. Bowden.

EVENING.

- 7.00. Young People's Hour, O. S. Rogers.
- 8.00. Sabbath Evangelizing and Industrial Association, D. E. Titsworth.

FIRST-DAY—MORNING.

- 9.30. Business.
- 9.45. Devotional Service, Rev. A. McLearn.
- 10.00. Woman's Hour, Mrs. H. M. Maxson.
- 10.45. Sermon, Rev. E. A. Witter, Delegate from North-Western Association.
- Joint Collection for the Missionary and Tract Societies.

AFTERNOON.

- 2.00. Devotional Service, Rev. L. F. Randolph.
- 2.15. Address, "Our Theological School," Rev. A. E. Main.
- 3.00. Tract Society Hour, Rev. A. H. Lewis.
- 4.00. Business.

EVENING.

- 7.30. Praise Service, John H. Bonham (Shiloh).
- 8.00. Sermon, Pres. B. C. Davis.

C. C. CHIPMAN, *Moderator.*

PROGRAM for the Central Association, to be held with the First Verona church, Verona Mills, N. Y., May 30, to June 2, 1901.

FIFTH-DAY—MORNING.

- 10.00. Call to order. Devotional exercises, led by Rev. L. M. Cottrell.
- 10.15. Report of Program Committee, followed by Words of Welcome, given by the pastor of the First Verona church.
- Response by Rev. O. U. Whitford.
- 11.00. Introductory Sermon, Rev. T. J. VanHorn.
- 11.50. Announcements.
- Adjournment.

AFTERNOON.

- 2.00. Praise Service, led by Dr. A. C. Davis.
- 2.15. Communications from Churches and Corresponding Bodies. Appointment of Standing Committees. Annual Reports of Officers and Committees, and Reports of Delegates.
- 4.00. Adjournment.

EVENING.

- 7.30. Song and Prayer Service, led by Rev. William C. Daland, D. D.
- 8.00. Sermon, by Rev. L. F. Randolph, delegate from the Eastern Association.

SIXTH-DAY—MORNING.

- 9.00. Scripture Reading and Prayer, Rev. M. Harry.
- 9.15. Report of Standing Committees. Miscellaneous Business.
- 10.30. Address, by M. H. Davis, delegate from the South-Eastern Association.
- 11.10. Education Hour, led by President B. C. Davis, representative of the Education Society.
- 12.00. Adjournment.

AFTERNOON.

- 2.00. Prayer Service, led by Rev. J. M. Todd.
- 2.15. Tract Society Hour, conducted by the Corresponding Secretary, Dr. A. H. Lewis.
- 3.15. Question Box and Open Parliament, led by Dr. O. U. Whitford. Subject, "Sabbath Reform Work."
- 4.00. Adjournment.

EVENING.

- 7.30. Song and Prayer Service, led by Rev. J. T. Davis.
- 7.45. Sermon, by Rev. L. C. Randolph, delegate from the Western Association, followed by Conference Meeting, led by Rev. L. R. Swinney.

SABBATH MORNING.

- 10.30. Song Service, First Verona choir.
- 11.00. Sermon by Rev. E. A. Witter, delegate from the North-Western Association, followed by a joint collection for the Tract and Missionary Societies.

AFTERNOON.

- 2.00. Sabbath-school, conducted by E. S. Bennett, Superintendent of the First Verona school.
- 3.00. Woman's Hour, led by Mrs. Thomas R. Williams, Associational Secretary.

EVENING.

- 7.30. Praise and Prayer Service, conducted by Rev. T. J. VanHorn.
- 8.00. Young People's Hour, led by G. W. Davis, Associational Secretary.

FIRST-DAY—MORNING.

- 9.00. Devotional Exercises, Rev. W. H. Lawton.
- 9.15. Unfinished business.
- 10.00. Sabbath-school Hour, conducted by Rev. G. W. Lewis, Associational Vice-President of the Sabbath-school Board.

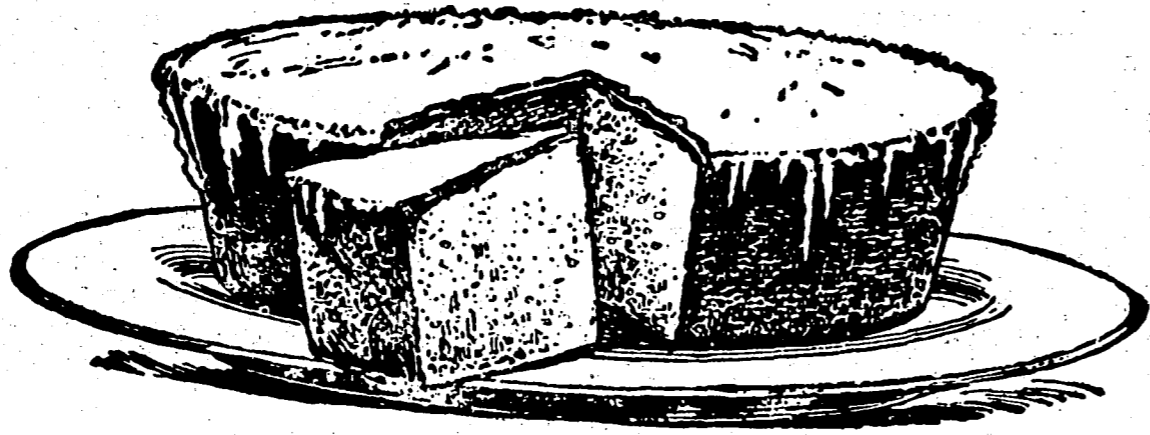
- 11.00. Sermon by Rev. A. H. Lewis, D. D., followed by a collection for the Education Society.

AFTERNOON.

- 2.00. Praise Service, Rev. L. C. Randolph.
- 2.15. Missionary Hour, conducted by Rev. O. U. Whitford, D. D., Missionary Secretary.
- 3.15. Sermon by Pres. B. C. Davis.

EVENING.

- 7.30. Opening Service, led by Dr. S. C. Maxson.
- 7.45. Sermon by Rev. W. C. Daland, D. D., followed by closing conference, led by Rev. A. B. Prentice.



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Popular Science.

BY H. H. BAKER.

Greatest Reservoir in the World.

The greatest reservoir in the world for storing water will soon be available; its distance will reach one hundred and twenty-one miles; it will open up a water way for steamers and other vessels. The dam to catch and hold this enormous body of water is now being constructed at Assuam, a town situated on the river Nile, near the first cataract, in "Darkest" Africa, at 24° 5' a place noted for its granite formations.

The foundation of this dam now under construction is one mile and a quarter in extent, and is already completed, and the superstructure is going forward. The dam is to be sixty feet in height and of such width that a road on which camels and teams can cross over the river can be built on it; the whole to be constructed of granite, all of which has been already cut and prepared for use.

This great dam has 180 openings, 23 feet high and 7 feet wide; these openings are lined with steel, forming a sluice for the discharge of water, which, at flood time, is calculated to be not less than 15,000 tons a second.

There is connected with this dam a channel for navigation, having a chain of locks, which are now being constructed, and the whole is to be completed so as to store the flood that will occur in 1903. This reservoir is for storing water to be used for fertilizing the lands of Lower Egypt, and preventing their being inundated by the overflowing of the Nile.

At Assuit, the capitol of Upper Egypt, situated on the left bank of the Nile, about 240 miles above Assuam, is another improvement going forward, a work second only in importance to the great dam above described. It is no less than a bar across the river, for the purpose of deepening the water for a con-

siderable distance above to promote navigation. This bar (or barrage as it is called in Egypt) is nearly of the same length of the dam at Assuam, and has 119 sluices, or openings, 16 feet wide, lined with steel, through which the water is to flow over the bar. This bar is constructed of solid masonry, and to guard against its being undermined, it has a strong set of iron and steel piling, placed above and below to protect the foundation.

The head waters of the Assuam reservoir, when completed, will become the new head of the Ibramich canal, and to connect this canal with the improvement going on at Assuit required a new canal, with a number of sluices and locks. On this canal along a portion of the Nile there are from four to five thousand men now at work.

When these two great engineering achievements are completed, they will stand forth as the greatest scientific monuments of the age, far exceeding the great pyramid, the catacombs or the manolints, in that they comprise a benefit that will benefit millions of people, by making it possible to cultivate large tracts of country now lying waste, dealing out to the inhabitants the water of the Nile as it is needed, thus adding daily to their health, wealth, and civilization.

In 1835 the entire continent of Africa, north of the equator, was but little known among civilized nations, except lower Egypt, and but a small portion on the south around the Cape of Good Hope.

In 1849, Dr. Livingstone, as an agent of the London Missionary Society, traveled much in the country contiguous to the Cape. For several years he continued his explorations, making some remarkable journeys in the interior of southern Africa. In 1866 he commenced his explorations in Central Africa and continued them until his death, which occurred near Banguelo on May 4, 1873.

Since the time of Dr. Livingstone, the explorations north of the equator have been continued by Sir Samuel Baker, Winwood Reade, M. Murizenger, Speke, Duchallu, Dr. Nachtigal and others, until the mountains of the moon have mostly disappeared, and the sources of the Nile have been found.

Such has been the march of science and civilization that a railroad from the Indian Ocean is nearing the center of the continent. Steamboats are plying on the rivers and lakes, and now, in the north, on the Nile, is being made one of the greatest and most far-reaching engineering improvements in the world.

When the British "cruel war is over," and the friends of our Saviour are allowed free access, then "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God." Psa. 68: 31.

FORTUNE ne'er helps the man whose courage fails.—*Sophocles*.

MARRIAGES.

SMALLEY—STRETCH.—At the residence of the bride's parents, Mr. and Mrs. Wm. B. Stretch, Hancock's Bridge, N. J., April 24, 1901, by Rev. W. P. Tomlin, Mr. Leonard M. Smalley, of Shiloh, N. J., and Miss Anna M. Stretch.

DEATHS.

NOT upon us or ours the solemn angels
Have evil wrought.
The funeral anthem is a glad evangel,
The good die not.

God calls our loved ones, but we lose not wholly
What He has given.
They live on earth in thought and deed as truly
As in His heaven. —Whittier.

BRIGGS.—Asa Sheldon Briggs was born in Charleston R. I., May 28, 1824, and died at Daytona, Fla., April 19, 1901. Further notice in another column.

Literary Notes.

THE *Treasury of Religious Thought* for May, 1901, opens the nineteenth annual volume of this standard homiletic periodical in excellent form. The illustrated article is the third "Illustrated Sermon," by Rev. George H. Hubbard, and its beautiful pictures of the Good Shepherd show how this form of sermonizing can be made practical and effective. Prof. Walter Rauschenbusch gives a deeply spiritual paper on "Religion: the Life of God in the Soul of Man"; and Professor Charles Noble follows with an interesting literary paper on "The Bible in Chaucer." There are the usual excellent sketches of Movements Among the Churches, by Rev. Charles H. Small, and Prayer-meeting Topics, by Rev. Dr. G. B. F. Hallock; and the minor and editorial departments, Outlines of Sermons, Sunday-school Lessons, etc., are maintained with fulness and care. E. B. Treat & Co., Publishers, 241-243 West 23d St., New York.

Funston—The Man From Kansas.

William Allen White will contribute to an early number of *The Saturday Evening Post*, of Philadelphia, a striking anecdotal article on "Fighting Fred" Funston, the man who captured Aguinaldo. This is the second of a series of remarkable character studies by this brilliant journalist now appearing in *The Saturday Evening Post*.

Mr. White will also contribute to early numbers of the magazine an unusually interesting short serial story dealing with Kansas life.

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A BIG EGG.

The largest egg in the world has lately been brought to London, having been found by some natives of Madagascar, buried in the sand of the island. A long time ago—some men of science say it was over a thousand years—a species of huge birds was found on the island of Madagascar. These birds have long been extinct, but their enormous eggs are occasionally found buried where the mother bird has placed them for hatching, just as the ostrich does at this day.

EDIBLE BIRDS' NESTS.

The birds' nests which the Chinese eat are built by a sort of cave swallow, and are made of grass, seaweed, fibers, and small twigs, and are glued to the rocky sides of caves by a saliva which comes out of the bird's bill. Men go with ladders and ropes and gather the nests after the young ones have flown, three times a year, and sell them at from \$10 to \$30 a pound.

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